

# Christian Faith and Life

*Combining The Bible Champion and The Essentialist*

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## EDITORIAL

### The Great Republic Facing the Future

**P**REMIER Ramsay MacDonald, addressing an Independence Day dinner at the American Society in London, in 1931, described America as "the greatest nation that now exists on the face of the earth." We note with appreciation this generous appraisal of the Republic by England's distinguished Premier, who has for some time now been the gallant leader of his own nation.

Without unseemly boasting, it must be admitted that Ramsay MacDonald's estimate of America is correct. This nation undoubtedly stands foremost among the governments of the earth. As a country it is well located, with its borders on both oceans. It is also well conditioned, with much fertile soil, and an abundance and wide variety of raw material. But these circumstances do not explain the unparalleled rise of the western Republic. Both Mexico and the South American republics have the same advantages, and the Russian Soviet republic is neighbor to the whole world except the Americas.

No, it is not America's physical resources that explains America's rise to greatness. It undoubtedly has distanced the nations of the earth, having produced in 142 years of national history a total wealth in excess of that of England, Germany, France and Japan combined. It represents somewhere about one-twentieth of the world's population, and yet it is steadily producing and consuming the large percentage of the world's automobiles, machinery, railroads, and other such products.

What is the explanation of this tremendous development?

Answer: It is the spirit of the Republic; it is the initiative, the creative purpose of the American people. This peculiar power of the Republic's citizens was manifest during the World War. Anyone reading the record of that struggle is constrained to admire the patience and heroism of the French, and the undefeatable resource of the British, but when American soldiers entered the conflict, notwithstanding they were poorly trained and strangers to the battlefield, they had a dash and purpose that put new spirit into the conflict. It was the spirit of America.

We come now to a deeper question, namely, what is this spirit of America?

Again we answer immediately. The spirit of America is the Republic's freedom. Europe has a tradition of classes, it has kings and nobles, bourgeoisie and peasants. America has only free men. A whole people is inspired with the equal dignity, the opportunity, the responsibility of common manhood. This is our national point of view, our national faith.

Michael Pupin, a Slavic peasant boy, comes to America as an immigrant. He feels the spirit of the country, is inspired, achieves an education, and becomes a leader in physical science. Similarly Edward Bok comes from Belgium, feels likewise the lift of the country, and quickly makes himself one of the foremost publicists of the land. This atmosphere of America affects its citizens, energizes them, moves them to creative pur-

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pose, and so has developed a nation which in less than a century and a half of history has stood itself at the forefront of the peoples of the earth.

But more deeply, what is behind this spirit of freedom that characterizes America?

Freedom is not a simple idea, it is not native to civilized man. In the old civilizations of paganism there was no freedom. Dominating power was the principle of social organization. In Christian America freedom has become an atmosphere, an inspiring doctrine and point of view.

What explains it? A student of history can be content with but one answer to this question. The freedom of America is the resultant of that moral heroism, that religious idealism which was engendered by the Protestant Reformation, and which through the circumstance of a century and a half of persecution in Europe resulted in the populating of these shores by men and women of unusual moral and spiritual development. This is the rise of our freedom. Idealism lies behind the Republic, and breathed into it its freedom.

I am perfectly aware that there are those today who make it a point to deny this historic idealism of America. But either they are misinformed, or they are trying to reduce the Republic's glory as an excuse to ease their own compromised consciences. It is a notable fact that men who live small are averse to finding ideals anywhere. The debunking of virtue is always one of the joys of vice. But, in spite of these debunkers, history is too definitely written to make it possible for men to rewrite it today to suit their own revolted fancy. Idealism made America free; freedom made it great.

From Cape Cod Bay to Georgia the shores of the Great Republic were settled by men and women who came here in the name of ideals, of high principles. The English Puritans had fought for their ideals on the home soil during more than a hundred years before at last they came to America that they might establish them upon the edge of what was then, this wilderness.

It was the same with the men and women from Holland who settled North Jersey and the Hudson Valley. The Holland Protestants had fought the Spanish Crown for nearly a hundred years. Spain had offered to them political freedom, provided they would abolish Protestantism and return to the fold of the Catholic Church. These Dutch heroes refused the offer and fought on, amid suffer-

ing almost unparalleled, even in those tremendous days. At last they triumphed. They established the Reformation and freedom in Holland, and helped to lay its foundations also in America.

Once again the Covenanters, who wrote in their own blood at Grayfriars their high resolve to maintain their principles at the peril of life sent their children to settle Virginia and the Carolinas. West Jersey and Pennsylvania were settled by the Quakers, and by Protestants who came here from Germany during the dreadful conflict of the Thirty Years' War.

It is true—it is undeniably true—that from Cape Cod Bay to Georgia, with hardly an exception, the shores of America were settled by men and women who had dared in the name of principle, and who at last had left their homeland with its civilization and development to try the unfriendly shores of the western wilderness, in order that they might establish here a haven where men's consciences were free, and their souls could rejoice in the utmost vision of which they were capable.

**C**ONTRAST this situation on the shores of North America with that which developed to the south of us. The Spanish conquistadors were doubtless men of daring; but they lacked ideals, and the civilization to which they gave birth has dragged behind that of North America in such a way as to make the contrast striking.

The explanation is evident: the motive of the quest for gold and adventure does not have the civilization building value of the motive to glorify God and exalt ideals. It can be denied, but it will not be effectively denied, that the religious and moral devotion which characterized the men and women who settled our coast-line was largely responsible for the development of our freedom. They were men and women nurtured in righteousness, justice and the fear of God. They were grounded in Christian faith from their infancy. They learned their letters from the Bible. That book was literally their primer, their reader and their grammar. They walked in the fear of God, and so walking learned self-control; and self-control is self-government, and self-government is freedom.

Let us put it down: political freedom in America is but the expression in the institutions of government of a people's passion for ideals. Idealism made us free, and freedom made us great.



Across the ages, it is true, and will have to be admitted true that Christianity ever has been an uplifting, ennobling and energizing force, while Atheism always has been a degrading and depressing force. When Voltaire brought English Deism into Prussia, he produced such a depressing effect upon the population that toward the close of his reign Frederick the Great said he would gladly give his greatest battle if he could but free his country of the blighting influence of Voltaire.

Again, the French Revolution repudiated God and worshiped reason, symbolized under the form of a Parisian harlot; and what did those men organize? The Reign of Terror, which itself was soon stamped out in wrath and blood.

Atheistic Bolshevism is the most recent illustration of what passion for equality of wealth, divorced from ideals and the fear of God, can produce. It has abolished freedom, multiplied hatreds, murdered millions; and is even so insecure. It is time we understood it.

Neither atheism nor rationalism can inspire men to high achievements across the span of years; but Christianity has always inspired men, and when it is purified from corrupting influences and presented unobscured in its essential power, it is always creative.

THERE is another great service that was done by Protestant Christianity for the American Republic. The Protestant universities of Europe for two hundred years before the founding of the Republic had been giving attention to the bearing of the new truth upon the question of government. Richard Hooker of England began it in 1560; and from his time forward to the American revolution there was always some great Protestant intellect thinking and writing upon this vital subject. Hooker was followed by Hugo Grotius, and he by Pufendorf.

Then in 1680 came John Locke of Scotland, followed by Burlamaqui in 1700, who produced the remarkably influential volume upon the theory of government known as *Natural Law*. After Burlamaqui came Montesquieu in 1720, and then Boccaria in 1750. Here is a line of jurists and juristic writers, who led the thought of mediaeval Europe away from "the divine right of kings" out into the equality and freedom essential in Christianity.

A THIRD great service done by the Protestant Christian movement of great value to the Republic was its development of a national leadership, capable of devoted self-sacrifice. Atheism has given America few, if any truly great and noble leaders. Christianity, and especially Protestant Christianity, has given to the western Republic an array of leaders that are the glory as also they have been the strength of the nation.

First among them is George Washington, a man of notable Christian character and piety. There are those who would sully his character; but their writings are without significance, and their opinions unsupported by deep and balanced learning. Washington's character is certified by a lifetime of service, of sacrifice, of faith in God, and of prayer. A character so certified cannot be discredited by some trivial incident save among the ignorant.

After he was inaugurated President of the United States in New York City he went with Mrs. Washington, General and Mrs. Hamilton, to a nearby Protestant Episcopal Church, where he crowned the inauguration ceremonies with the reception of the Christian sacrament of The Lord's Supper.

His patience, his charity, his unselfish love, his clear recognition that all character is founded in religious faith, and that religion is the primary basis of national life, are all facts too widely known to need further emphasis in this hurried survey.

Samuel Adams, another one of the patriot founders, was a New England Puritan. He was educated for the Congregational ministry.

Patrick Henry was the son of a Presbyterian from Ireland, who himself helped to establish the Presbyterian Church in Hanover County, Virginia. The elder Henry's house was the Church's first meeting place.

John Adams was a man of such moral seriousness that he was accustomed to keep a diary for the promotion of virtue.

Alexander Hamilton was educated by a clergyman. He was a man of such fervent piety that he expressed his religious emotions in poetic compositions.

Thomas Jefferson doubtless was divergent in his faith concerning the person of Christ, but he was deeply impressed with our Lord's life and teachings, and himself made a translation of the gospels from their original Greek into English.



Benjamin Franklin was also erratic in his religious ideas, but nevertheless he was deeply religious. He produced his own ritual for religious exercises; and it was he who insisted in the Constitutional Assembly that prayer be regularly maintained. Later he reproved Thomas Paine for his unbelieving writings, holding them subversive of piety, which he said was against the best interests of the country.

The great Northwest ordinance, one of the creative documents in our national life, was drafted by Rev. Menasseh Cutler.

Jason Lee and Marcus Whitman, Protestant missionaries, were the agents of the people in securing the Pacific for the Republic.

The blighting influence of slavery, a disfigurement of our Constitution, was forced to an issue by Protestant Christian leadership both in the North and in the South before the Civil War, and Protestant Christianity girded the nation and led its activities during that great struggle.

Lincoln was a man of prayer. He was notably a man of prayer, and his constant dependence upon religious leaders during the period of that tragic struggle is one of the striking facts about his life. Repeatedly Bishop Matthew Simpson prayed with him, and on more than one occasion prayed with him all night.

Shortly before the Battle of Gettysburg Abraham Lincoln traveled from Washington to New York and spent an evening in prayer with Henry Ward Beecher. Immediately before that battle Lincoln himself prayed with such passionate abandon that he was divinely comforted and testified that he knew in advance the Union army would be victorious upon that crucial field.

The institutions of higher learning in America that furnished the nation with its leadership across the first century of its existence were nearly all of them Christian. Even today, in the period of the great State universities, seventy-five per cent of the higher educational foundations are still Christian in their origin and maintenance.

The great hymn of the Civil War period was a Christian hymn. Julia Ward Howe's *Battle Hymn of the Republic*:

Mine eyes have seen the glory of the coming of the Lord,  
He is treading out the vintage where the grapes of wrath are stored,  
He hath loosed the fateful lightning of His terrible swift sword!  
His truth is marching on.

Glory, glory, hallelujah!  
Glory, glory, hallelujah!  
Glory, glory, hallelujah,  
His truth is marching on.

It was sung from coast to coast, sung in the homes, sung on the battlefields, sung around the campfires of the army. It expressed the passion of the Republic during the period of its trial.

PERHAPS the best single inlook we can get into the spirit of the Republic during that period of national striving is the institution of Thanksgiving Day. Ten times during the Civil War Abraham Lincoln called the nation to fasting and prayer or thanksgiving. He announced two such occasions following the double victory at Vicksburg and Gettysburg, and the second of these resulted in the permanent institution of the national Thanksgiving Day on the last Thursday of November.

America was Christian in its soul and Christian in its whole point of view. Daniel Webster gave expression to no strange conception, but rather one that would have been accepted throughout the whole length and breadth of the Republic, when he said: This nation will not endure, if the day shall ever come when its people no longer take time to face God and their own consciences in their houses of worship on His holy day.

Such was the origin of the Republic, such the forces that made it great. These values today are being challenged and widely ignored. There is a serious decline of moral and religious interest in the Republic. The Lord's day, which Webster saw as the bulwark of our liberty, now is observed by only a small fraction of the population. In some New England states there are communities where no Protestant Church is open, all having been closed by the people's complete neglect of religion. In many communities there is only a five per cent interest in religious ideas and observances.

Take the country as a whole, and it is to be questioned whether there is today more than a twenty per cent interest in religious and moral truth; and widely now picture houses are open on Sunday.

The Bible, which during the Revolutionary War, was of such great importance that in 1777 Continental Congress imported 20,000 copies to prevent a famine of the Word of God among the people, is today widely neglected and even derided both in our universities and in current literature.



We hear much of the revolt of youth. It is a misleading expression. There has been no revolt of youth; there has been instead a betrayal of youth.

Radicalism in the universities has corrupted the point of view of America's younger intelligentsia. Take an example or two out of many that might be quoted. In a great eastern university one of the professors taught his class that the full expression of one's emotional impulses was a good thing for people, and that periodically people should take a moral holiday, and live out the utmost of their emotional desire.

Another professor in the same institution presented promiscuity as the ideal in sex relations.

A third professor gave an impersonation of the methods of a street woman in carrying on her trade. One could go on almost indefinitely.

Washington and the patriot leaders who produced the country are misrepresented; poor information, mis-information, and what one is tempted to believe is deliberate falsehood, is presented in considerable volume to the youth of America to wean them from their ideals, and abolish the whole religious background of yesterday.

AS a result of these things and other circumstances, the Republic is extensively assailed by radical intellects and organizations. Here is a list of more than a dozen of such, and the number might be multiplied:

1. The American Anarchist Commune Soviet.
2. American Civil Liberties Union.
3. American Communist Labor Party.
4. American Communist Party.
5. American Friends of Russian Freedom.
6. The Young Pioneers.
7. Communists Propaganda League.
8. Conference of Radical Labor and Socialist Movements.
9. Friends of Soviet Russia.
10. International Social Revolutionary Group.
11. Public Ownership League of America.
12. United Communist Party of America.
13. Young Communists Internationale.
14. The I. W. W.

In New York City we have an incorporated society for the promotion of Atheism. Perhaps this is not an unmixed evil, for the Church has needed to be whipped out of its

lethargy; but it is a shocking experience to examine into the propaganda of that organization in New York. Their science is archaic, their positive appeal is an exploitation of sex. Their authorities are men like Ernest Haeckel, H. G. Wells, Bernard Shaw, and so forth.

Then across the water is the unrest of Europe and the threat of Russia. The Soviet's blasphemy against God, its world-wide propaganda, its tyrannies in the name of liberty, its violations of childhood, and of every sanctity.

All these things have been brought to focus by the economic difficulties that have resulted from the depression. Today the situation is acute. America needs to face its actualities, to rediscover its foundations, to re-establish its ideals.

There has developed within the Republic an over concentration of wealth. The advantages accruing from inventions and the creation of great labor-saving machinery has not been equitably apportioned. It is idle to talk about over-production, when a considerable percentage of our people are painfully impoverished. What we have is ineffective distribution. We should frankly admit the worth to society of the great industrial leaders. These men are creators of wealth not only for themselves, but for us all.

Nevertheless, it is true, that the over-concentration of wealth has become a peril to the Republic. Great equalizing forces need to be put into effect in the nation. Some are already operating. The high school is one such that has been operating now for three-quarters of a century. The method of the Income Tax, with its sharp increase on larger incomes, is another equalizing force. The inheritance tax should be developed very much more extensively. Taxation should be largely removed from the homes of the people.

Our leaders, both State, National, and industrial, must accept the responsibility of eliminating unemployment, unremunerative employment, and seasonal unemployment. These abuses should not be, and do not need to be.

With President Hoover, we are averse to turning away from the fundamental American principle of government to untried political nostrums which require for their successful operation an average of moral development among the people which manifestly does not obtain. We must maintain that close



relationship between productive toil and the fruits of that productive toil which has been fundamental in the Republic. We must set our selves against the demagog in politics, and against every expression of class consciousness.

**B**UT the supreme responsibility facing America is the recovery of its basic idealism. God and righteousness are the only true foundations of freedom. Only as men learn self-control are they capable of self-government, and only men who do govern themselves can possibly be free.

There are many ideas and practices in the land which are destructive and baneful. The public is too largely being influenced by writers who are themselves without ideals. There are too many great men among us who have lost faith both in their own personalities, righteousness and God. We who still cherish the great historic values, must meet these negative and blighting influences by an increased personal consecration, and an enlarged devotion. If radical thinkers seek to undermine noble institutions, we must the more devoutly maintain them. If organized Atheism and proud intellects, even in reputable universities, assail God, the soul and the Scriptures, we must with a greater devotion proclaim them. If selfish people withdraw money from our banks, then Christian men must deposit more.

Wherever selfishness is sapping and exploiting there Christian idealism must give itself to maintain the high. We must ever remember that in social life, as well as in physical, it is true that the body without the spirit is dead. America was a soul. If America loses her soul she will become a corpse.

**T**HESE are tremendous days in the Republic, not days for pessimism, but days for faith. It cannot be that a nation only four generations removed from Washington and only two from Lincoln, can have completely lost its ideals.

God has much at stake in the Republic, and He will not desert it; but He is the God of Righteousness! If we loiter in sense indulgence and materialism, He will scourge us. If we forget our ideals, He will afflict us.

This is the significance of the depression. However, even suffering which comes from God is blessed; for by it He will certainly call us back into the way of truth and life.

I believe in God. I believe in His mighty providential administration all down the centuries. I believe in the supremacy and finality of Jesus Christ as God and Saviour. I believe in the great body of citizenship, who live upon these privileged shores, where man is free. I believe these things and because I believe them, I believe God is calling us out of our compromises, out of our confusion, to recover our ideals, which are today, as forever, the chief security of the Republic.—*H. P. S.*

## The Message to the Church

**T**HE unity of the early Church was the more wonderful because the believers were of our common clay—men of like passions with others. Peter had denied his Master thrice. Thomas had doubted. Nicodemus had come to the Lord by night. Seven devils had dwelt in Mary Magdalene. Only yesterday, it seemed, the disciples had intrigued for preeminence, had rebuffed the children, had shrunk from the cross, had demanded the visible Kingdom. Among them were Ananias and Sapphira, who kept back part of the price; Simon Magus, who offered money for the grace of God; Eutychus, who slept during a sermon; Rhoda, the excitable housemaid; Saul with his bigotry; Peter with his prejudices; the Corinthian women with their gossip. There were Galatians, bewitched by rabbis; Thessalonians, who put a date to the Second Coming; and Ephesians, who had lost their first love. Judaizers from Jerusalem wanted to lay burdens on the Gentiles, which was too strict; while at Pergamos the Christians ate things sacrificed to idols, which was too lax. At Thyatira, the unwary were seduced by a prophetess, Jezebel. And the Laodiceans were lukewarm—were neither hot nor cold.

Each church did its own works, faced its own problems. But the Voice that spoke was one, the Eye that saw was one. To Ephesus God was the Presence among the candlesticks. To Smyrna, he was the Resurrection in death. To Pergamos, he was the sharp two-edged Sword. To Thyatira, he was our nature in glory. To Sardis, he was Light in the darkness. To Philadelphia, he was the Key of destiny. To Laodicea, he was the Amen, who keeps his promises. What wonder, then, if the Christians maintained their unity? They had all things in common, because on every soul came a fear which all could share.—*P. W. Wilson, D.D.*



# Christ the Son of God and God the Son

John 1:1-18

THE heart center of the Christian's religion is the incarnation. The entire redemptive revelation rests upon the fact that God assumed humanity. Without Christmas there can be no Easter. If the Bethlehem shepherds did not hear the angel choir we have no guarantee that we shall any of us sing the new song. If God did not come among men in Christ the basis of our hope of an eternal fellowship with God is gone.

St. John was the apostle of mystic contemplation and spiritual insight. He witnessed a growing faith and determined to discover whether or not it had an adequate foundation. Destructive criticism has opened its batteries on the citadel of the fourth Gospel, but with the clearing of the air we find there is no breach in the walls. The effort to dislodge St. John from the fortress has failed. All the critical surgery of our day is unable to separate John the apostle from the Gospel that bears his name. The diligence and devotion of many scholars to determine the authenticity and credibility of the Gospel of John is beyond all praise.

A very extensive reading of both destructive and constructive criticism has resulted in a calm conviction that the apostle John was the author of the fourth Gospel and that more than any New Testament writer he had the opportunity, the ability and the inspiration to present to the world the trustworthy record regarding the most sacred fact in the life of Jesus Christ. The prologue to this Gospel has been the arena to the greatest Scriptural combat the world has known.

No passage in literature contains more that is vital and fundamental to humanity than the first eighteen verses of the first chapter of St. John. It furnishes a philosophical and theological basis explanatory of all the facts which follow in the sacred narrative. It presents a sufficient reason for all of the teaching and doing of Jesus Christ.

Matthew emphasizes the fact of the Messiahship of Jesus. Mark stressed the imperialism of Christ as the Son of God. Luke underscored the reality of the humanity of Jesus Christ while St. John goes behind and before all expression of manifestation and sees Jesus Christ as the Eternal Per-

sonality who in all the essential aspects of his being gave us the Incarnation.

The triumphant peroration of the *proem* deals with the self-unveiling of deity when the preexistent "Word" took upon himself the habiliments of a true humanity that God might henceforth be known and loved by man. This prologue bears the seal of the supernatural. Nothing in literature contemporary with it contains anything comparable, with this passage with its descriptions and definitions of deity, as expressed in Christ. Only on the basis of true inspiration is it explicable. The real author is the holy spirit and the human agent he who entered farthest into the mystery of our Lord's life and was most enveloped in the atmosphere of his holy love.

## Before the beginning

"In the beginning *was* the Word." Standing on the outer rim of the eternal *now* the inspired apostle sees one who with no touch of Creation upon him existed and who did not begin to be at that initial period of time. The one beheld, is he who in the solemn moment of the upper room, and in the sublime exaltation of holy prayer spoke of the glory he himself had "*before the world was,*" and "*Before the foundation of the world.*"

The apostle had accepted the stupendous fact of the pre-existence of Christ and proceeds to set it forth as a fundamental philosophical and theological truth. Language could not more unequivocally declare the concept of eternal existence than in this initial sentence, "In the beginning *was* the Word."

As the entire prologue has been the subject of unending controversy, so the very storm center has been the word, "Logos." Both *Plato* and *Philo* were familiar with the term, and with the Alexandrian school it was a word to conjure with.

In the philosophical usage of the day the term has a double meaning of *reason* dwelling in the God-head and also of the *expression* of that reason in language, as *speech*. There was not only no hint of an incarnation in the metaphysical speculations of *Philo*, but his whole scheme antagonized the very idea of incarnation of the Logos.



John never derived his idea of the Logos from the schools of thought of his day. Nowhere in the New Testament writings is the word Logos used to convey the idea of "reason," but invariably with the *expression* of reason, hence as "Word" or "Speech." The act of God's self-revelation is repeatedly portrayed in terms like, "The word of the Lord," and, "The angel of Jehovah." Word in Old Testament writing is employed to designate God's Revelation. When employed by John "Word" was a person, before all creation. The material universe was *created*, made, but not so with Logos. He was before the beginning, with no time limitation.

#### "The Word With God"

"And the word was with God." This is a statement of relationship. A relationship which essentially subsisted in the very constitution of deity. The idea of fellowship is firmly indicated and therefore the personality of the Logos. We are not therefore to limit the fact of the Logos to the matter of revelation or manifestation. The relation is one which eternally subsisted irrespective of and independent of God's self unveiling.

#### True Deity of the Logos

"And the word was God." Language could not be more specific than it is here. What is declared is that there is eternal communion and at the same time eternal distinction. The Son of God is not the Father, neither is the Father the Son. What is asserted is that the Logos, or Word, was God as distinct from man, or from any created thing or being. In kind and substance he is the same as God.

#### The Agent of Creation

"All things were made by him," that is, all created things came into being through his instrumentality and activity. The notion of Plato that matter was eternal finds no acceptance in the statement of Saint John. He has no sympathy with the dualism which was rife at the time of his writing. It is through the volitional energy and the holy act of the Logos that the world has come to be.

#### Life and Light

"In him was life and the Life was the Light of men." We have here the suggestive explanation of that mysterious relationship between that which is and nothing. The Logos is represented as having within himself, potentially, whatsoever has come to be through his action and will. The chasm between some-

thing and nothing is no greater than that between mere dead matter and living organism. The very comprehensive statement and declaration is this, that life in all its features, phases and forces, in all the vegetable world and the animal kingdom, physical life, intellectual life, all had its source in the Logos, who was himself Light in all of its fulness and beauty.

In the fifth chapter, the twenty-sixth verse we read, "As the Father had life in himself so he gave to the Son to have life in himself." The apostle finds here a sufficient reason for the manifestations of the healing power of Jesus Christ, his ability to raise the dead, and his power to retake life which he surrendered for the time on Calvary, together with all the glory of the resurrection life.

"And the life was the Light of men." In the context we read, "The Light is the Light which lighteth every man which cometh into the world." A special reference is had to that quality, ability or faculty which enables the individual to acquaint himself with God.

In its larger meaning we may readily understand it to refer to the powers of intellectual apprehension, but more especially to conscience whereby we are brought into right relations with Truth, Justice, Beauty. It is through the impartation of the Light in the Logos or Word that our intellects are illumed, our conscience quickened, and we are brought into right relations with God whereby eternal life is our possession.

#### Darkness and Light

"The light shineth in darkness and the darkness apprehended it not." Light and darkness are mutually exclusive. The Light from the Logos had been shining in the darkness long before the period of the incarnation. But in the person of the Word, Jesus Christ, all the ancient light had come to be focused and He who was himself the Light was pouring out his effulgent brightness into the world about him, and yet sin-blinded minds, seered consciences and dead hearts were unresponsive to the Light's appeal. The reference here is not to a historic fact alone, but to a continuous process.

The only possible displacement of darkness is through the incoming of the light. Continued life in darkness incapacitates man for life. It is quite possible for the spiritual faculties to become atrophied through disuse, but this is no fault of the light which is ever shining and which is available to all those



who will receive it. In the moral world darkness has the power to positively resist light. These words are used metaphorically. The coming of Jesus into the world was a signal for antagonism and opposition on the part of his own people. The light of nature and the light of revelation may alike be rejected. Verse 6.

#### The Man from God

"There was a man sent from God whose name was John." In contrast with the Logos this forerunner of Christ is designated as merely human. John the Baptist is introduced as a witness, who, representing as he did all that was best in the prophet and priest of the Old Testament history, was yet personally in great contrast with the one whom he had been sent from God to proclaim. He came for the purpose that he might bear witness to the Messiah. "This man came as a witness that he might bear witness of the Light." He had been sent from God that he might awaken and arouse the world from its torpor, indifference and carelessness and to direct it to the light which was to light men to God. He found even the religious world in a moral stupor and warned them against dependence upon merely formal religious observance. He portrayed definitely the conditions whereby the light might be apprehended. By moral earnestness, unselfish obedience, consecrated service he distinctly disclaimed that he himself was the light.

#### The True Light

"That was the true light which lighteth every man which cometh into the world." It is no mere reflection, it is not transitory, but this light is the source of all illumination. It is capable of clarifying the vision, energizing the volitions and safely guiding every man that comes into the world.

"He was in the world and the world knew him not." "He came unto his own and his own received him not." This, notwithstanding the fact that the world was made by him and that his own should have first recognized him. Not so much censure as amazement is expressed that he who was himself the author and Creative Being should have been ignored by his Creatures.

The tragic fact did not relate alone to the pre-nativity era, but it is a melancholy truth applicable today. The great unattached multitude do not *know him*, though he is nearer to each one than hands or feet. All that infinite love could do has been done to make

God known to men but the natural heart is at enmity against God. His own people, the Hebrew people, who had been anticipating the coming of the Messiah did not recognize him when he appeared. Their vision had become so obscured or distorted, their conceptions of religion were so false that when he who was the personification of highest truth came he was as a stranger to them.

To those who did receive him he immediately gave power to stand in a new relationship with the eternal God. They were brought into the household of faith as adopted sons and in a new and peculiar sense were sons and daughters of the Lord Almighty. Whenever and wherever the light has been apprehended a father's affection has been instantly felt and redeeming grace has brought blessing. The power to become sons of God is that divine begetting, entirely different from all the processes of ordinary life whereby the power of God works in man and he is born anew. "And the word was made flesh and dwelt among us."

#### The Incarnation

We have here the climax of sublimity in revelation. There is no single sentence in any language more pregnant with meaning than this. It outranks and outclasses any words which have fallen from the lips of man or from the pen of an inspired writer. Unnumbered volumes have sought to disclose the real significance of this simple statement. We have brought to view the nature and character, the responsibility of humanity to respond to the divine affection manifested in the humiliating act at incarnation.

How forcibly has been set forth the fact of the preexistence of the Logos, of his creative energy, of his life and light giving nature, of his affectional attitude whereby the children of men have been brought into saving relations and into close fellowship with the Eternal and now the "Why" of it all appears in a single sentence, "The Word became flesh and dwelt among us."

Undoubtedly this statement is entirely unique. The literature of the whole world finds no parallel. This has been made an objection to receiving it as having historic validity. As a matter of fact it is precisely what we would expect of an event so transcendently great. It was the only satisfactory explanation of what the apostle had himself witnessed in the life of Jesus



Christ. The expression is intended to represent that the Word took upon himself humanity, a human body and a reasonable soul were his. He emptied himself and took upon himself the form of a servant.

To know what occurred when the Word became flesh we must appeal to the self-consciousness of Jesus himself. We have in him the wonderful blending of the Divine and the human in a single personality. It would scarcely be conceivable that self-humiliating love and self-abnegating sacrifice could go to a farther limit than was necessary in order to let this Divine person taking upon himself a human nature and experiencing all that human nature must experience. It was through the supernatural birth of Jesus Christ that the word became flesh.

It was evidently the intent of the author of the fourth Gospel to unfold more perfectly the ground and nature of the wonderful mystery whereby God became man. This Word became flesh, has lived among men, has wrought redemption for the human race, and has ascended to the father. The apostle could therefore say with confidence, "We beheld his glory, the glory as of the only begotten of the Father full of grace and truth." He is soon to turn in his delineations and descriptions to the work of the historic Christ, the Word made flesh.

The recorded miracles will be perfectly compatible with the divine human nature existing in the person of Jesus Christ. Manifestations of supernatural wisdom will be expected. There will be no limit to the sympathy and compassion which will pour forth from the heart of one who, in the beginning, was, and who has now become flesh dwelling among men sympathetically, in reciprocal relation, imparting life and light, and lifting man into the presence of God.

#### God's Glorious Gift

God's glorious gift to man is the only way he could fully reveal his own nature to man, by taking upon himself human nature, enduring temptation, suffering persecution, meeting the trials incident to life, "that we may know we have an high priest who is touched with the feelings of our infirmities" and therefore understands us.

So God had appeared in theophanies, in wonderful providences, manifestations of divine power: His real nature was not understood and the world did not dream of defining him as "Love," until he came and lived

among men and went to the last limit of possibilities in sacrifice to declare the extent of his divine affection for those who were loveless and who were enemies to his eternal purpose.

The Word made flesh is now our interceding Saviour who has wrought for the children of men a wonderful redemption and who sympathetically companionates those who trust him all the way home. With as calm a confidence as we express belief in our own existence and with a basis as full and sufficient may we declare our "belief in God the Father, maker of Heaven and earth, and in Jesus Christ his only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he arose again from the dead, he ascended into Heaven and sitteth at the right hand of God the Father Almighty, and from thence he shall come to judge the quick and the dead."—A. Z. C.

### This is How it Works

ONE of our subscribers was thoughtful enough to send *CHRISTIAN FAITH AND LIFE* to his pastor—a trial subscription for several months. At the end of the trial subscription this pastor sent in his subscription for one year. And this is what he wrote:

"I have been carefully reading the several copies of your magazine recently sent me—*CHRISTIAN FAITH AND LIFE*—and I now wish to subscribe for it for one year.

"I believe every one is adjusting his financial program to the change of the times and it appears to me that with this quality magazine that you are offering the clergy it is the cheapest magazine of its kind on the market today—I am taking into consideration the usable material found in it each month."

Our friends could make no more useful—more helpful—gift to their pastor than a year's subscription to *CHRISTIAN FAITH AND LIFE*. It does not fail to enthuse him and often the results in his ministrations are noticeable in a short time.

Only a few responded to our previous suggestion. We hope many will now see how much good they may do with such a small investment. Did you read what that minister whose letter we quoted in September issue, said? Read this testimony again—it appears on the bottom of the first editorial page.—*Publisher.*



## The Psychology of Religious Experience

RELIGIOUS experience is a thing as little understood in theory as it is exemplified in reality. The possession of religious experience is necessary to an understanding of its philosophy. In the highest sense, it is itself a philosophy. Its primal springs, and the law of its advance, are of Spirit-born emotions and of an illuminating witness. It is divine personalism; and yet it answers to the elemental mind and to the passional constitution of life. It is logical, and, though belonging to the highest movements of thought and feeling, its processes are amenable to record and verification within the limits of sympathetic treatment.

Tomes and libraries have been written on Christian experience; but, in the main, these have gone wide of the mark; and for the reason above suggested—namely, that, of all forms of knowledge, the knowledge concerning the soul's relation to the divine personality itself must be personal, instant and direct. It cannot be interpreted from the viewpoint of abstract or forensic reasoning. It must be quick with conscious life.

When used advisedly, the term religious experience does not mean a mere passive attitude toward the claims of religion, nor indeed mental concern as to its phenomena and truth; but rather it is the result of intelligent, determined and life involving efforts to attain its blessings and fully possess the secrets of its doctrines and rewards. This is the Christian experience that begins in the crucial change of the new birth, grows into holy living through sanctification, and crowns the earthly life with an abiding hope of eternal glory.

In the inquiry upon which we are now entering, we shall consider, first, the psychology of Christian experience as it identifies the effects wrought through conscious forgiveness of sins; second, as it relates to holy living; third, as it takes account of the incentives to service and sacrifice; and, fourth, as it assesses and records the higher spiritual testimony.

First, then, as to the psychology of Christian experience, as involved in the conscious forgiveness of sins. A clearly stated psychology of sin is necessary to an understanding of religious experience; but, as al-

ready suggested, this psychology must be built up from the movements of the regenerated mind.

Sin, or, at least, its possibility, is elemental in the natural mind. Sin is not something imported into the life in original form, as it were; but is the result of emotions, desires and choices of the will, operating against the restraint of the divine law, and in response to the impulsion both of historic imperfectness and inherited depravity.

Sin is so constantly present with thought and affection that its origin must be identified with man's creational status. As constituted in the creational hour, man had, as now, the power of choice; that is, the power to accept or reject the divine commandment.

Obedience would have meant the instant beginning of righteousness; as disobedience instantly became sin and the beginning of depravity, which was the primeval fall. But this brought no outside fact, or new integer, into human mentality and emotions; it only described the failure to answer the divine will; as also it described the consequence of that failure, which was the emphasis of natural weakness and the corruption of thought engendered therefrom.

The first man could have answered the divine will only under impulse of the Spirit; and that would have been his birth into a new nature; a transition from the creational state into the life of the Spirit. The first man was as much under the necessity of being born again, born from above, as will be the last man. The fall tremendously emphasized what already was a necessity.

The destruction, or contravention, of sin in the heart, which is coincident with, or prior only in thought to, the new birth, results in changes so radical as to leave a psychological record which is revealed in consciousness and through outward behavior. This is the identification of Christian experience, as it takes its ongoing from conversion toward perfection, from forgiveness toward the glory of sonship.

The human will is not a fixed mechanism; but is an accumulation of mental forces, responsive to the strongest incentives and motives instantly present and regnant in the life. The psychology of Christian experience



thus accounts for the operation of that spiritual power which, in the atonement of blood and the doctrines of grace, sums the gospel in regeneration and sanctification.

As thoughts of prime mentality invade and make radical changes in brain action and the order of the emotions, so those spiritual crises which mark Christian experience, in their forms of higher mastery, affect and change the whole nature of man, spiritually, mentally and bodily. This is the truest and highest exhibit of psychology, though, alas, it is seldom that current day psychologists take note of its phenomena.

The brain, indeed, the whole passive and active nature of man, has been likened to a violin, as against the figure of an æolian harp. The æolian harp no more than answers to the vagrant winds that play upon it; but the violin echoes to the soul of the master who commands it.

Behavioristic psychology sees the mental and ethical nature of man as an automaton which must needs answer, within itself, to an impersonal force which moves about it, like the soulless winds. But there is a better relation, whose tokens are within the reach of a devout, and, at the same time, intellectual, observation. It is only when psychology brings its deference to the feet of Christian testimony that it channels the multiple harmonies of the mind when moved upon by the Spirit of God.

Second, the psychology of Christian experience relates to, and is verified in, the life of holiness, which is the plane on which the activities of experience move. Indeed, Christian experience and holy living are interchangeable terms in the sense in which they are used in the literature and conversation of traditional religion.

It is interesting to note that the Master in the Sermon on the Mount uttered eight beatitudes; and that these are equal in number to the octave, or perfect chord, in the scale of music. As the diatonic octave makes a perfect harmony, so the beatitudes produce a perfect harmony of the spiritual life. Also, as the diatonic chord is translatable by the soul sense into a music according with itself, so Christian experience is translatable into the elements of religious life and testimony.

The fact that the experiences of all the saints, from the beginning, have flowed within recognizable spiritual limits speaks for

the dependableness of that psychology which enters the realm of the invisible and immaterial life. The Eleventh Chapter of Hebrews is a truer science of history than any ever written by Buckle or Guizot.

It is a mistake to judge of Christian experience wholly from its emotional expression and accidents. Philosophers who have discoursed learnedly, from this viewpoint, on the contents and varieties of religious experience usually have discoursed to indifferent conclusions. The treasure at the end of the rainbow is not in an earthen pot. Beyond a doubt, the emotions, if they be of joy, exultation and healthy transport, enter largely into the sum of Christian experience; but the ultimate psychological proof of this experience is to be looked for in settled conformity to the law of the Spirit, and to the cheer of a vision which lays hold upon things unseen and eternal. What is described as Christian experience is the destined and planned-for lot of life; and life is never so philosophically in accord with itself as when it enters upon its spiritual birthright.

There is no way of accounting for a life like that of St. Paul's, for instance, except upon the twofold basis of a transcendent spiritual fulness which forever delivers itself upon the soul and conscience, and the unflinching response of that soul and conscience to the fulness thus delivered. Such a life is as logical as it is spiritual and masterful of self. The intellect, in its engagement with pure philosophy, or in its creative offices in literature and art, never moves more in obedience to the law of its being, nor ever into such heights of realization, as when it yields itself to joint witness with the Spirit of God in testimony to sonship in redemption. A psychology which does not acknowledge the validity and preeminence of this witness in experience is doubly worthless as an expositive of the higher phenomena of life.

Third, incentives to service and sacrifice make large contributions to Christian experience, and operate psychologically in their influence upon thought and decision. These incentives come not only of a healthy ethical sense; but also are ministered through a most exalted spiritual fellowship which is channeled through natural, but highly spiritualized, intellection. The parable of the Good Samaritan, and the story of the Aramathean Joseph, are expounded in a psychology both definite and transcendent. The pure heart is



the pattern of that creational man of whom we have spoken; and the holy life, which materially involves service and sacrifice, is the answer to the image and likeness of the divine, which is elemental in sanctified thought and emotion, and which are themselves the study subject of the true psychology.

The careful reader of the gospels must have noted with what uniformity the Master lays stress upon ethical living and unselfish action. Faith and regeneration were laid at the very door of the gospel's beginning; but the fruits of repentance and sanctification were shown to be the evidence of the renewed life. "This do, and thou shalt live." "Give to the poor." "Inasmuch as ye did it unto the least of my disciples." "He that loseth his life for my sake shall find it." "If ye love me, keep my commandments." These conditions, fulfilled, not only testify to a genuine spiritual experience; but they track the lines of that psychology which exhibits the

response of the human intellect and affections to the offices of the Holy Ghost. The regenerated mind obeys the law of its descent from the perfect mind of the Creator.

Fourth, the spiritual testimony necessary to Christian experience answers to a psychology which is categorical and absolute, when reasoned from the plane upon which such experience moves. Strong intellections and exalted emotions, even when they do not relate directly to religious fact, point to states above sense and the ultimate activities of the human brain. These are the states toward which Christian experience tends, and are explicable within the limits of a psychology which acknowledges divineness in man and Godhood in the Spirit by whom that divineness is addressed. "A little while, and ye shall not see me," said the Master; "and yet a little while and ye shall see me." It is the vision of the ultimate sight; but more true, more dependable, than that proof which is ocular or mathematical.—*H. M. DuB.*

## Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

### The Size of the Earth

The more we think of it, the better are we satisfied with the size of this mundane planet on which we are destined to dwell for a time. There are people today who try to belittle it, and who regard it as a very insignificant entity, especially in view of the vast magnitude of some of the stars and of the universe as a whole. One cynic calls the earth a "midge" planet. Another calls it "a mud ball." How prone the pessimists are to see only the dark and repugnant side of things! This propensity is a mark of a daunted and defeated spirit. But let us not be stampeded into pessimism by the school of the dismal prophets. If we think more clearly and largely, we shall see that the earth is just about right for the purpose for which it was evidently intended by its Maker. Surely its size is just about what it should be. For the sake of impressing a lesson, let us offer a supposition.

### What if the Earth Were as Large as Saturn?

Suppose the earth were as large as the planet Saturn, what then? Well, it certainly would be too big and unwieldy for man's use.

For one thing, the distances would be too great. Think how long it would take to circumnavigate so vast a globe. It would take far too long for man's convenience. On a fast train you can now go from New York to Chicago in a day and a night. On an airplane that distance can be covered in several hours. But suppose the distance were from six to ten times as great, what an inconvenience that would be! How much time would be wasted in mere locomotion from one place to another! Then if the earth were as large as Saturn, think of the distance from ocean to ocean and from the great lakes to the great gulf. And what if the Atlantic and Pacific oceans were many times larger than they are now! It is doubtful if men could ever navigate them. And who could ever find the north and south poles? Surely life would be much more burdensome on a Saturn-sized planet than it is on the earth.

### The Waste Places on an Over-Sized Planet

In travelling over this country from east to west and from north to south we are impressed with the vast amount of waste land; and land, too, that might be made



arable and fruitful. As one goes by train or bus from one eastern city to another, one passes through miles on miles of uncultivated areas, all grown over with weeds and thickets, and in many places almost in the jungle state. Then think of the arid land of the so-called American desert. Then there is the vast continent of Africa—many immense sections of it are still in the wild. It is safe to say that not one-half—perhaps not more than one-third—of the earth's arable surface is under cultivation. Thus far the earth has been plenty large enough to support the human family, and it will be plenty large enough for centuries to come. Now, if the earth were as large as Saturn, the vast amount of untamed forest, wilderness and jungle would be overwhelming; it would be impossible to conquer it. It is likely, too, that the predacious insects, birds and animals and the venomous serpents would become so numerous as to defeat all man's efforts to raise vegetables, fruits and grains, as well as cattle, sheep and horses, for his needs. So it would seem as if God knew what He was doing when He made this globe of ours only 25,000 miles in circumference.

### The Size of the Human Brain

An effective article by our friend, Douglas Dewar, appeared in *The Fundamentalist* for June, 1932. Our readers will remember Mr. Dewar as the author of that cogent book, *Difficulties of the Evolution Theory*. In the said article, in which he reviews a recent book by Sir Arthur Keith, he has this to say:

One of the chief anatomical differences between man and the animals is the relatively larger brain of the former. While the cranial capacity of the biggest-brained living ape does not exceed 600 cubic centimeters, that of the average Englishman is 1480 c. c. and that of his wife 1300 c. c. If the evolution theory be true, the earlier the man, the smaller his brain should be; but the human skulls hitherto unearthed show plainly that this is not the case.

Then he goes on to prove his contention. The brain of the Piltdown man was "admittedly not less than that of modern man." The same is said of the next oldest human skull, which was found in Germany. The three South African skulls measure respectively 1700, 1600 and 1540 c. c. They are "considerably greater than that of modern man." In the face of these facts, Sir Arthur Keith speculates "that the trend of evolution has been, not towards an increase of brain, but towards marked reduction in size of jaw and tooth." Which is another decided shift

among the evolutionists! What will be the next one?

### Saturn's Attraction of Gravity

If the earth were as large as Saturn, and were composed of the solids, liquids and gases necessary to sustain human life, one cannot help wondering what would be the amount of its attraction of gravitation. We are not enough of a mathematician to cipher it out; but it is obvious that a man would have to be either as small as a Lilliputian or as large and strong as an elephant—perhaps much larger—or the pull of gravity would overcome him, and render him unable to move about. But if he were either very tiny or very large in size, he could not do the work of the world. For example, how could a man as large as an elephant live in a human dwelling, or ride in the engineer's cab of a locomotive, or sleep in a berth of a Pullman car? On the other hand, a race of Lilliputians could not do the hard work of the world, like hewing down forests, rolling logs, erecting sky-scrapers, building Brooklyn bridges.

In the face of all these considerations, and many more that might be mentioned, we feel quite well satisfied with the dimensions of our globe.

### Bulk and Quality

After all, it is not bulk that counts so much, but quality. Even in the material world this is true. A bouquet of beautiful and fragrant roses is worth many times more than a whole stack of ragweeds. A diamond has more value than a car load of common stones. When we think of mental, moral and spiritual values, we know that they far outweigh in importance mere insensate material substance, however dimensional it may be. You have known physical giants who had very small minds. You have known some quite small-sized men who had tall intellects. Of course, the reverse is also true. The caliber of the mind does not depend on the size of the body. So we must not permit ourselves to be cowed and daunted because the earth is a comparatively small planet or because man's physical nature does not occupy much space. The earth is large enough to afford him a stadium for all his necessary activities during his temporal life-time, while his soul, created in the divine likeness, bears in it the potentialities of infinity and immortality.



### Some Cases in England

According to reliable information, the modernistic epidemic is widespread and acute in England. The *Fundamentalist*, published by Dr. H. C. Morton, gives a number of quotations from a Wesleyan Methodist periodical called *The Preacher's and Class-leader's Magazine*. We shall reproduce a few of these quotations, that the reader may see how distressing the situation is across the sea. Here is one:

As soon as Jesus left the world, His followers began to try to account for Him. In the New Testament we see the beginning of these speculations about Him which reached their final form in the doctrine that Jesus was at once full and perfect man and full and perfect God. . . . In classic paganism and in the Old Testament there are stories of the gods (or of God) appearing as men. They were not really men; they were gods masquerading.

That surely is the limit for upsetting criticism. We wonder what is left of Christianity for such religious iconoclasts. If their view is correct, the very foundations of the Christian system are undermined. But here is something just as destructive:

### Another Quotation from the Same Source

For the modern mind there are two grave objections to the treatment of this dogma (that Jesus is God incarnate) as anything more than a practical conception of reality. In the first place, the idea that God, the Author and Sustainer of the world, laid aside certain of His attributes, and was born as a baby, belongs to the world of mythology, not of philosophy or imaginable fact. In the second place, it jeopardizes a conviction alike rooted in history and vital for religion, that Jesus walked by prayer, even as we also are called to do.

In the case of the argument between Christ and the Syro-Phoenician woman, this liberalistic writer says that: "the woman won, and that, all unconsciously to herself, she added something to the great Master's education." As to Christ's reply to the Pharisees regarding the tribute money for Caesar, this writer says:

It is not an answer to the question. . . . I can only see the reply as a very clever evasion,—an escape from a dilemma from which escape seemed impossible.

### The Answers to these Criticisms

It does not seem to be right or wise to set these criticisms of the Bible and of Christ before our readers without saying a word in rebuttal. But we must be brief. Christ's follower's did not begin to "try" to account for

Him after His death. He had explicitly revealed Himself to them after His resurrection as "Lord and God." He promised them the Holy Spirit, who would guide them into all truth. The pagan stories of the gods appearing as men, instead of being the source of the Biblical doctrine of the incarnation of the Son of God, are simply proofs that the idea of God becoming incarnate is written everywhere on the human heart. That inherent desire was fulfilled in Christ as the God-man. "The Logos became flesh, and dwelt among us." That the Son of God "laid aside certain of His attributes" is not taught in the Bible nor in orthodox theology. The doctrine that is taught is that He refrained for the time being from the use and manifestation of His majesty and took the form and nature of man, in order that He might mingle freely with human people, teach them the way of salvation, suffer in their stead under the moral law of God, and thus uphold the moral government of the world, while at the same time He redeemed them from the curse of the law. All this the Son of God did for mankind out of pure, self-sacrificing love. Of course, during the period of His humiliation and self-abnegation, the Son prayed to the Father, and, as he said, did whatever the Father willed that He should do. We do not regard His reply to the Pharisees as "a very clever evasion," but as a fundamental rule of life for citizens of an earthly country who, at the same time, are citizens of the kingdom of God. We have had to make our defense of our Lord very brief. These objections, however, have often been met in extended form in works on theology and apologetics; but such scholarly works seem to be unknown to the Modernists.

### What is Suburban Preaching?

It is a very apt term—"suburban preaching." And what is the kind of preaching thus depicted? "It deals with what lies on the periphery of the things of Christ rather than with what lies at their center." So says the editor of *Christianity Today*. For example, to proclaim that Christ is only a good man or only the best man—that is "suburban preaching." To proclaim Him as the greatest spiritual teacher and genius the world has ever known belongs to the "suburban" class. What may be called *urban* preaching is the preaching of the whole Christ—the God-man, the perfect Example, the infallible Teacher, the substitutionally atoning Sa-



viour, the pre-existent, virgin born, resurrected and ascended Lord. And the beautiful feature about this kind of preaching is that it includes all the suburbs of the City of God, as well as the main part of the city.

### College and the Bible

No doubt our readers have seen the following statement by Prof. William Lyons Phelps, of Yale University, but we do not believe that it has been quoted in this magazine. It ought to be given wide currency:

Every one who has a thorough knowledge of the Bible may truly be called educated, and no other learning or culture, no matter how extensive or elegant, can among Europeans or Americans form a proper substitute. I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible.

### A Sober and Orderly Religion

A friend suggests that, if Christian people in their church services, would make as much noise and show as much excitement as do the delegates to a political convention, they would be denounced as ranting fanatics. Sometimes in the past—perhaps it occurs occasionally even at the present time—certain religious people have displayed a good deal of emotion and have become somewhat vociferous in their meetings, and have been criticized by others as over-demonstrative; but even these emotional people never have yelled and stormed and “boohed” as is done in political conventions. Why may people grow so excited over politics without fault being found with them, while to grow very earnest in matters of religion is looked upon as evidence of an unbalanced mind? Well, to be frank, we are glad that Christian people in their religious services do not “carry on” so boisterously as do the political delegates. That would be unseemly. The Bible is right when it says, “Let all things be done decently and in order” (I Cor. 14:40). “God is not the author of confusion, but of peace, as in all the churches of the saints” (I Cor. 14:33). John Wesley may have gone too far when he said (if he did say it): “Order is heaven’s first law;” but if he had said, “Order is one of heaven’s fundamental laws,” he certainly would have made a correct statement. You can think of beautiful music and worship in heaven, but you cannot believe that the people there yell, hurrah, vociferate, and go into orgies of emotional excitement.

### Our Orderly Church Services

Think of the contrast between a church service and a political convention. The people gather quietly. In many places they bow their heads in silent prayer as soon as they are seated in their pews. How beautiful and sacred that quiet act is! Then there are the services, whether liturgical or not—they are conducted almost always in a sober manner. The singing is earnest, but not excitable. If there are processions and recessions, they are sung to good time and the marchers keep step with the *tempo* of the music. As a rule, the sermon is devoid of all ranting and unnecessary vociferation, and is a well reasoned discourse on a spiritual theme. In a true evangelical church all this orderliness goes hand in hand with real spiritual earnestness. We rejoice that there is so little evidence of fanaticism in connection with the services of the Christian church. “Let us watch and be sober,” says the apostle. “For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind” (2 Tim. 1:7).

### The Colt on Which Christ Rode

One of our colleagues on the lecture platform is fond of picturesque portrayal. The other day he described the young colt which bore Christ at the time of His triumphal entry into Jerusalem. The little animal, meek though He was, exalted Christ, the King of kings and Lord of Lords, in that marvellous procession when all the people cried, “Blessed is the King that cometh in the name of the Lord! Hosanna in the highest!” We can imagine Christ patting the little creature on the neck, and telling him that he was doing his part in advancing the kingdom of God and in enthroning the world’s Redeemer. Well, if Christ could make such use of a humble animal, He surely can make use of you and me.

### Belaboring the Church

No doubt the church is very faulty, and deserves a good deal of castigation. But sometimes we wonder whether the belaboring business is not overdone. Almost every enterprise that is worth anything at all goes to the church for help, and usually receives some response. And many church people are devoted to the cause of Christ, and are doing what they can for the promotion of His cause and kingdom. Yet very often, when they go to the church service for worship



and encouragement, they are criticized and even scolded because they do not do more. We have heard people—and good, consecrated people, too—say something like this: "We can't do anything to please our preacher! No matter how much we do and give, he scolds us every Sunday." We just wonder whether loving, appreciative, constructive and inspiring sermons would not do a lot more good than the excoriating kind.

### The Kind of Sermons that Help

When we sit in the pew and listen to a scoring—probably scorching—sermon, we feel a little like bristling up, and saying: "Well, we are working practically all the time during our waking hours, with now and then a little period for needed rest and recreation, and we must refuse to take on any more work and responsibility." We wonder whether that is not the reaction in the minds of a good many hearers who have to sit under the censorious kind of preaching. On the other hand, when we hear an inspiring sermon on the beauty and love of Christ, the victories of Christian faith, the power and efficacy of the gospel, and the glory of the immortal life awaiting God's children, we feel like saying with Paul as we go from the service: "I can do all things through Christ who strengtheneth me. And so I believe I can do more work for His blessed cause."

### The Agnostic's Dilemma

Someone has wittily said of the agnostic that he professes to know nothing, and yet strangely keeps on talking! That may sound a little ungenerous and sarcastic, and may be resented by the agnostic, who may declare that he knows enough to know that no one can be sure of the existence of God, of immortality, and of like matters. So we will put the proposition as generously as we know how: The agnostic does not know the things that are truly worth knowing, and that every one ought to know to realize the meaning of life and to fulfill its highest purpose. Let us name a few of these worth-while things that every one ought to know. One of them is, Whence have we come? Another is, Why are we here? And a third is, Whither are we bound? If mankind has no explicit answer to these questions, we are walking in Egyptian darkness indeed. However, we have clear answers to all these questions; they are found in the Bible.

### Some Other Vital Problems

There are some other vital problems of which the agnostic is in doubt, but which ought to be solved for us in the present life time. We ought to know whether there is a God or not; whether this universe was created and is upheld and guided by an all-powerful and all-wise intelligence, or whether it has just happened to come into existence, nobody knows how and nobody knows why. Then we ought to know whether the Bible gives us the correct world-view. If it does, all our major problems are solved for us, and we can go happily on our way of service to God and our fellowmen. Another problem ought to be made clear to us here and now. It is the problem of Jesus Christ. Did He really redeem us from sin and secure for us immortal life? If He did not, we are indeed left in a forlorn condition, because there can be no redemption for us; but if Christ really was the God-man, who became poor that we through His poverty might be made rich, then we have pardon, redemption, cleansing and salvation, culminating in a glorious immortal destiny. Ought we not to have light on these vital problems? We have such light in the Bible.

### Why Educate?

There are right and wrong motives for securing an education. A wrong motive is mere worldly ambition, mere desire to obtain fame for scholarship. Such a motive usually produces the superiority complex, which, to be a little facetious, is very apt to end in the inferiority simplex. Some people want an education because they think it will afford them an easy and gentlemanly way to make a living. That is also a motive that is soiled with selfishness. Perhaps the most corrupt motive for securing an education is the desire to exploit one's fellowmen. Mere worldly learning, is apt to train men to be smart and expert rogues. Many boodlers and racketeers are men who have gotten possession of a good deal of knowledge. It takes a pretty well educated man today to be a successful rascal. These are some of the wrong motives for getting an education. But let us note:

### Some of the Right Motives

To acquire true and useful knowledge is a good motive. Suppose we define true learning: It is pursuing God's thoughts after Him.



What an inspiration it is to seek for knowledge when one knows and feels that he is following the thoughts and plans of the Sovereign Thinker who created all things! That gives a real and effective incentive to the acquisition of learning. When a student solves a profound mathematical problem, He is thinking and figuring, after God, who must have thought the problem through in the beginning or He never could have created and fashioned the universe on mathematical principles, and then constituted man's mind in such a way as to be able to master them. A university professor of the right sort was wont to say, in beginning a scientific experiment: "Students, we are about to ask God a question." Would that all the teachers of our youth were of a like mind!

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He who forgives ends the quarrel.

### The Motive of Service

Educated people ought to be among the most unselfish and helpful people in the world. They ought never to be proud and affected, and hold themselves aloof from their fellowmen. Isaiah gave one of the fundamental reasons for the culture of the mind: "The Lord God hath given me the tongue of the learned, that I should speak a word in season to him that is weary" (Isa. 50:4). The prophet recognized the source of his gift of learning—the Lord God. That kept him from becoming high minded and conceited. For that reason, too, he wanted to use his God-given powers in loving service to his fellow-beings. Here we have the true motive for going to the college and the university. What a blessing would come to the world if all academicians were thus actuated in their pursuit and use of knowledge!

## Christian Evidence

BISHOP H. M. DuBOSE, D.D., LL.D.

## Christianity and Education

**A**LWAYS of superlative value as a concomitant of civilization and religion, education, as a product of the schools, has acquired a new significance in modern life. This is due not only to the fact that mental culture has widened the sphere of its influence; but is ever determining more fully the economic and spiritual commitments of men. The fact that these commitments, within recent decades, have shown an alarming tendency toward materialistic rationalism does not alter the case as stated. Tradition and inherited institutes of thought are never so strong as is freshly derived knowledge, or even the errors of the moment, when either has developed into a course of active mentality. "Our thoughts are our masters," said Heinrich Heine, "and they force us into the arena to fight for them." False thinking has its potencies, as has wholesome thinking. The spirit of the power of the air is not only pervasive, but assertive in the present order of life. It is the method of the begetting of our thoughts, and the rote of their direction, whether

sinister or horizontal, that we properly describe by the use of the word education.

But, of course, in dealing with education as an equation, or instrument, of experiential Christianity, we are thinking of education in its ideal soundness; and as a means of developing faith and thought into ideal completeness. True education is religious, and true religion is educative to the last degree. The history of Christianity, as the true and only concept of faith and spiritual perfection, is positive in its testimony at this point. The token of the Cross has been the token of enlightenment; and as the measure of enlightenment has advanced into knowledge or waned into ignorance or error, the Cross has prevailed or has suffered loss of power, and has found its glory eclipsed. It was the consecrated learning of St. Paul, as a human impulse, which set the gospel on its way in the Gentile world of the first century, as it was the sanctified culture of the scholars of the Reformation that broke the shackles of papal ignorance and superstition in the sixteenth century. Tyndale,



Calvin, Knox and Wesley were renowned scholars, as well as reformers and preachers of righteousness. Without their learning their missions had remained circumscribed and only locally effective. In all ages it has been made plain that, though heaven can use human agents in spite of the handicap of ignorance, it cannot use ignorance in the accomplishment of great ends. This must always remain the justification and evaluation of what is categorically meant by education.

IT long was a concept of certain philologists that what the classic Latins meant by the word *educatio*, from which we derive our word education, was a drawing out of the inward powers of mind and emotion to the end of thinking and feeling; but we now know that exact culture consists even more largely of what is brought into mind and feeling from without; or, in other words, the effects produced upon the mental and emotional susceptibilities by the images and contacts of the outer world of men and things. Subjectivism accounts for an essential, but still limited, content of the philosophy of active being; but there is a larger increment. The classic hero who said: "I am part and parcel of all that I have seen," knew himself best from his understanding of the world of sight and contact. Thus true education is the amalgamation or coalescence of the ego and the larger outer selfhood of being. It is this larger selfhood that gives to education those forms and riches of knowledge which are so effectively extolled in St. Paul's Epistles as the sublimation of an understanding which is attained in the school of Christ. It is a mutuality of the drawing out of the inward powers and of the drawing in of the outward fulness. The culture logically assessed to Christianity must be an enduring outward evidence of its divineness, as it must be an abiding content of the inward experience of believers.

In view of the essentially spiritual quality of education, rightly defined, it logically follows that it is primarily the office and duty of the church to educate. This duty inheres not only in the order of fact and necessity, but is certified to in the church's divine commission to teach the nations. Secular education is now, and must remain, an expedient, supplying the church's lack of ability or willingness to undertake the task of human training. Very many considerations enter in-

to the alternative accepted by the state in the education of the children of its citizens, not the least of which is the correction or prevention of bigotry and intolerance in popular thinking. Church education could be accepted as a rule of uniformity only if the regnant type of religious belief should approach the ideal of Christian soundness and tolerance. About that idea of soundness our argument revolves. There can be but one objective, as there can be but one method, of true Christian education, namely, that by reason of which the wholesome claims of Christianity are exhibited and vindicated. Education does not beget Christianity; but Christianity is the efficient cause of education.

THE history of education during the Christian centuries fully supports the thesis we are following; and as for the education of the pre-Christian centuries, it is reckoned by all enlightened judgment to have been influenced by the evangel, either in a direct or an indirect revelation. In the earlier and purer stages of the life of the primitive church, culture purged itself of the abnormities of paganism, and established those standards of human naturalness and spiritual genuineness which, in all times, are the prevailing tokens of Christian teaching. However, when the church's life and the theology took shape and color in such mediæval recrudescences of paganism as describe historical popery, the content and character of culture settled to the low level prevailing immediately before the all but sudden coming of the Renaissance and the Reformation. The type of education, or rote of elementary and scholastic teaching in those centuries was mechanical, as to the first, and wholly monastic and arbitrary as to the second. It was an education which left the human side of life as uncultivated as a tract of Scythia. The Reformation was distinctly and emphatically an intellectual awakening. Through that awakening the way was opened for it to become effectively religious and spiritual. This is not to say that religion was not the basic principle of the Reformation; it was. But religion moves primarily through heavenly influences wrought upon the mind. Deborah explains the re-awakening of Israel as coming through "great thoughts of heart" into "great searchings of heart." It is the divine order of human illumination.



The present era of materialistic rationalism, a complex already referred to, illustrates the response which education, both in its elementary and higher stages, yields to un-Christian and non-Christian tendencies. The world spirit at present environing Christianity affects lightly to appraise the claims of its witness and influence; but the fact abides that when Christianity is strong in testimony, and is loyal to the truths and doctrines of its own message, the thought and culture of the outside world immediately reflect its primacy. But when the Christian spirit faints and falters or is misled, education becomes morbid, languid, and, inevitably, licentious. That organized and witnessing Christianity, in this day, has suffered a sad decline in loyalty of life and doctrine is abundantly testified to in the standards and contents of current-age education. While, like the wrath of man, it witnesses to the divine character of the evangel it, at the same time, constitutes a problem of appalling proportions.

BY reason of its character and commission, the church, when faithful to its call, is qualified to conduct the task of world education. The residuum of its faith and doctrines is the essence of the highest culture. The scientific formulae of force, motion, light, the record of intellection, sense and impression, with the integrations of physical life, are barren abstractions in philosophy. It is only when they are illuminated and fructified by the truth of revelation that they come to have any real meaning or use. Thus, by reason of its being the keeper and promoter of revealed truth, the church is fitted and commissioned to teach, even in the elemental things of knowledge; but especially so, since the keeping of life in its earliest stages of susceptibility is with the church. Not the catechism only, but the school primer, is answerable to a religious need in faith and reverence.

It is only too painfully apparent that the type of so called Christian education now most generally in evidence is not Christian in any logical or needed sense. In philosophy, it is rationalistic; in theology, it is Deistic, or worse, not seldom agnostic, and too often blatantly paganistic. A particular and embracing method of training inside the churches which has come to dogmatically assert the claim of Christian education is, in several of the denominations, exhibiting dangerous and subversive tendencies. The category of

Christian doctrines has been put at its mercy; while radical departures have been scored against the experiential life and activities of the church body. The end is not easily foreseen; but the record which is being made is distinctly depressing to Christian confidence.

PERHAPS the most dangerous theological evil being fostered by this hybrid type of religious culture is the confusion which it brings to the doctrine of the new birth. The modernistic belief upon which it reacts, and from which it is reacted upon, is of a piece with it throughout. Not only is there no place in the curricula of this modernistic education, mis-called Christian, for the doctrine of infant and childhood regeneration, as taught in Scripture; but the necessity therefor is put aside by a rote of teaching which brings the child into the experience and life of grace without being "born from above." This distress of understanding and faith, being primordial, naturally comes to involve every tenet of the confession, and builds a barrier against the work of the Holy Spirit. It also renders inane any proof which such an education might seem to supply to the word of inspiration. The loss to faith is thus cumulative at every step. A bastard knowledge is the offspring of education divorced from the true faith and teaching of revelation; and herein again is argued the integrity of Christianity's evidential claim on learning.

We may close our study with the observation that true education, even as to its most secular details, is first in order of value as a witness to the refining and enlightening influences of Christianity. It is what Christianity gives to the world that determines the value of its claims upon men; and the proof of this giving is found in men's thinking and living; in other words, the educational level of their being. When teaching, thought and culture, in any one of their bearings on life, are considered a thing apart from religion and its revelation, a cleavage is started which runs to disorder, intellectual confusion and moral death.

*Nashville, Tennessee*

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You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor.—*Dr. Charles Mayo.*



# THE PULPIT

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## An Ordination Sermon

PRESIDENT J. A. W. HAAS, D.D., LL.D.

And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.—2 Cor.3:4-6.

**A**MONG all the books of the New Testament there is none which glorifies the ministry of the gospel as greatly as Saint Paul's second letter to the Corinthians. The great Apostle starts from the very heavens to bring down to men the import of the minister of the gospel. He says "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed to us the world of reconciliation. Now then, we are ambassadors for Christ." With such a foundation for the ministry, which rests upon the atonement of Christ and the love of God seeking men through it, the service in the gospel has been raised to the very heights of heaven.

But we are led also to realize the tremendous responsibility through such an estimate when Paul cries out "Who is sufficient for these things," after he has said "we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death; and to the other the savor of life unto life."

The message which we are to bring as ministers is divisive, blessing those who receive it, and leading to condemnation those who reject it.

In the light of such a valuation of the ministry it is fitting to recognize that, "our sufficiency is of God." "He hath made us ministers of the New Testament; not of the letter but of the Spirit." For you who are about to enter the ministry, as well as for us who have been and still are in the ministry, it will be a great blessing if we devoutly consider:

How shall we be Ministers of the New Testament in the Spirit?

We can be such ministers:

*I. By speaking the Spirit-filled speech.* If we are to fulfill our service the things that we speak must be "not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual." The message of the gospel minister cannot be through the ideas and in the words that are derived from human philosophy. The ambassador of Christ has given him, not only great truths, but also the language in which these truths are to be brought to the children of men.

While it is true that we must speak to men in every age, and in every tongue, through words that are understandable by them, nevertheless we shall not be true to the words of the Spirit of God, either if we attempt to employ the language of the intellectual and of the learned, or if we use the mere commonplace tongue of the man on the street. There is a way in which we can come to the hearts of all men if we saturate ourselves with the very language of the Word of God. It has a simplicity and a directness which the common man can understand. Sometimes, I fear, that our words make artificial the clearness and directness of the language of the Bible.

We who are to divide rightly the word of truth ought to enter into the very language which the Holy Spirit used in the oracles of God. It is a sad backward step when ministers of the gospel must rely altogether on translations of the Hebrew and the Greek. Ever new truth can be derived, if we carefully and soberly attempt to appreciate the various facts of the glistening gems of divine truth.

It is to be deplored that the time has come, when also no minister uses the Old Testament in its original tongue. But it should be



possible for everyone in our Church to be seated at home in the New Testament in its native Greek, that he can come to men with the full assurance of having sought out the very mind of the Spirit. The reason why the modern pulpit is often so superficial, and ineffective in bringing the gospel to men, is because men have not sought to draw the very truth of God from the living wells.

There is no greater evil into which a young minister can fall, than the habit of being careless about his message that he must deliver in the name of God to the souls of men. Inadequate preparation, illogical presentation, low popularity, are great hindrances. The fault of some of the older men of the ministry has often been too great a dependence upon books of sermons which they use in lieu of direct study of the New Testament and the Old Testament.

The fault of the present generation is a certain slovenliness in their attitude to serious thinking, and to able presentation, of the Word of God. Whatever is our duty in a dignified and worthy use of the liturgy, after all, our great mission is to preach the gospel, and to preach it in content and manner worthy of its great and saving truth.

One of the dangers of the present is the habit in which men seek their themes in the world about them, instead of seeking them out of the mind of the Spirit and through his very words. The American pulpit in the large has been very much degraded and become either a forum for the discussion of modern topics, or a platform for a mere ethical lecture. Such an attitude is entirely foreign to our estimate of the pulpit.

We must also beware of the humanism which is hidden in many of the appeals, and special days that come to us from outside of the church. One of the outstanding examples of this sort of appeal is that of Mother's Day. In nowise would I care to detract from the high estimate of a good mother, but to exalt human virtues in place of Jesus Christ is not our business. If we allow the glory of Christ to shine into human relations it is a fine thing, but it is our duty to avoid wasting the opportunity, and lowering the high mission of the pulpit, into a place for all sorts of ideas and discussions. We are to speak the speech of the Holy Spirit, the words of spirit and life, through which the Spirit leads us to Christ, and nothing else. Only thus will we be true ministers of the new covenant.

*II. By living the Spirit-filled life.* But the minister of Jesus Christ cannot fulfill his obligation, and meet his high duty, unless he becomes an example to his flock. He is not to conform to this world, but to be transformed in his mind and Spirit. His prayer for himself must be preeminently for the Holy Spirit and his guidance in his life. The minister ought to apply to himself the injunction of Paul: "Quench not the Spirit." But how shall a minister live a spiritual life? What, in addition to the spiritual life of the lay people, shall be his special culture, and his peculiar cultivation of the life in the Spirit?

The life which we as ministers are to live in the Spirit must be an intellectual life permeated by the Spirit of God. Too often ministers either live no intellectual life, or they live one which is divorced from the Spirit. We cannot find the real source of a sanctified intellectual life, either in philosophy as such, or in literature, or in art. We must begin as ministers with a vital philosophy of the New Testament which permeates all our thinking and all our judgments.

How can we develop the minds of our people, and lead them at least partly toward the deep things of the Spirit, unless we have founded all of our conceptions ultimately on the gospel? I cannot conceive of a vital and sane spiritual life in a Christian minister, who is not constantly developing the mind that is within him through continuing and living contact with the words and truth of the Holy Spirit.

But the cultivation of the spiritual life must be more than the great truths held by a Spirit-guided mind. We as ministers ought to cultivate the fine attitudes of true emotions sanely held in control. There must be a spirituality of the heart as well as of the mind. Great works of Christian art, the real music of the Church, and the great prayers of the Church in their harmonious and beautiful form, should be a part of the intimate life of the Christian minister. Too often the American minister of today attempts to develop his emotions through that kind of art which is neither pure nor lofty.

But of course the cultivation of the intellect and of the heart must lead to a holy life. The holy life does not consist merely on being blameless "not given to wine, no striker, nor given to filthy lucre." But ministers should be good men, sober, just, holy, and temperate.



It is of course necessary that the minister above all should be careful while preaching to others, not to become a castaway. There are many things about us in our present life in social diversifications, and prevalent amusements, which though not wrong in themselves, lead to a lowering of spiritual earnestness and purpose. The life of the minister should not be forbidding in its holiness, but with all its loving approach to men should rise far above the average standard of living.

*III. By perpetuating the Spirit-filled purpose.* The Spirit has a great purpose in this world. It cannot be fulfilled simply through individual lives as such. On Pentecost the Spirit created the Church. This high gift to men is His great social purpose, which it is our duty to perpetuate. We must remember that the Church is to be a holy habitation in the Lord. It is the vital spiritual body of Christ. Through it the Spirit desires to bring to men the Kingdom of God, which is the rule of God in human hearts and in human society.

No one can fulfill his function as a minister who does not live in the high ideal of the Church. It is degradation of the spiritual life to lose oneself in the external Church, in administration simply and solely, and in the mere outward needs of a congregation. To remain faithful to our high calling we must always see the Church as an agency for the Kingdom in its inward, spiritual reality.

If we thus grasp the sacred and holy purpose of the operation of the Spirit through the Church it will condition all that we do in the activities of the Church. There has arisen a wrong estimate in our land of a successful Church. A successful Church is supposed to be one with a large membership, a prominent minister, and a good financial standing. Its value is supposed to consist in attracting men by any means whatever. Much damage has been done, and is being done, by departing from the real essential mission of the Church, which is to lead men to Christ vitally through the call and the sanctification of the Spirit.

May I appeal to you, who are going out at this time into the ministry, not merely to follow the common practices about you, not mainly to strive for a striking message, for a sensational sermon, for attractive social features, and for all similar present secularizing practices in the Churches, but mainly for the

awakening and developing of the life hidden with Christ in God.

*Allentown, Pennsylvania.*

## The Fullness of the Godhead

R. S. MACARTHUR, D.D.

*In the beginning God created the heaven and the earth.—Gen. I:1.*

THESE are majestic words; nothing more sublime is found in any literature. They are worthy to be the opening sentence of the greatest book in the world. Were it not that we have become so familiar with this verse, its reading would wake our admiration and secure our reverence.

The Bible nowhere attempts to prove the existence of God; the Bible as a revelation from God necessarily assumes his existence. This verse virtually denies atheism because it assumes theism; it denies materialism, because it asserts creation; it rejects pantheism, because it declares the personality of God.

The first verse of the Gospel by the Evangelist John is profounder in its theistic philosophy and mystery. It is, "In the beginning was the Word, and the Word was with God, and the Word was God." This verse sets forth the eternal pre-existence of Jesus Christ, his personal existence with the Father, and his divine essence as God. The writer goes back to the origin of all things, and there he finds God as Creator.

The third and fourth verses of this same chapter affirm that all things were made by Jesus Christ, and that without him not anything was made. The God of Genesis is the Word of John's Gospel. The work of creation is distinctly ascribed to Jesus Christ. A similar ascription is made in Colossians 1:16, 17; so also in Hebrews 1:2.

We thus see that Jesus Christ is the Creator of this physical universe. He is our Prophet, our Priest, our King, our Creator, our Preserver, and our Redeemer. Preservation is continuous creation; and redemption is the loftiest function of the Almighty. Redemption is the creation of the race.

Not God the Father, not God the Spirit, but God the Son is the glorious Personality of the blessed Trinity, through whom creative and preservative power manifests itself in this world. It pleased the Father that Christ should have the preeminence in both creation and redemption. In him dwells all the fullness of the Godhead bodily.

*New York*



# Current Religious Thought

## What Meaning has Life for You?

WILLIAM M. YOUNG, Sc.D., Ph.D.

**I**N the June number of the *Red Book*, Dr. Will Durant asks some of the greatest thinkers and philosophers of the world the question: "What is the meaning of human life?" He says:

Heretofore this question has been dealt with chiefly by theorists, from Ikhanon and Lao-tse to Bergson and Spengler. The result has been a kind of intellectual suicide: thought, by its very development, seems to have destroyed the value and significance of life. The growth and spread of knowledge, for which so many idealists and reformers prayed, has resulted in a disillusionment which has almost broken the spirit of our race.

Astronomers have told us that human affairs constitute but a moment in the trajectory of a star; geologists have told us that civilization is but a precarious interlude between ice ages; biologists have told us that all life is war, a struggle for existence among individuals, groups, nations, alliances and species; historians have told us "progress" is a delusion, whose glory ends in inevitable decay; psychologists have told us that the will and the self are helpless instruments of heredity and environment, and that the once incorruptible soul is but a transient incandescence of the brain.

The Industrial Revolution has destroyed the home, and birth control is destroying the family, the old morality, and perhaps (through the sterility of the intelligent), the race. Love is analyzed into a physical congestion, and marriage becomes a temporary physiological convenience slightly superior to promiscuity.

Democracy has degenerated into such corruption as only Milo's Rome knew; and our youthful dreams of a socialist Utopia disappear as we see, day after day, the inexhaustible acquisitiveness of men. Every invention strengthens the strong and weakens the weak, every new mechanism displaces men, and multiplies the horrors of war.

God, who was once the consolation of our brief life, our refuge in bereavement and suffering, has apparently vanished from the scene; no telescope, no microscope discovers Him. Life has become, in that total perspective which is philosophy, a fitful palpitation of human insects on earth, a planetary eczema that may soon be cured; nothing is certain in it except defeat and death—a sleep from which, it seems, there is no awakening.

We are driven to conclude that the greatest mistake in human history was the discovery of truth. It has not made us free, except from delusions that comforted us, and restraints that preserved us. It has not made us happy, for truth is not beautiful, and did not deserve to be so passionately chased. As we look on it now, we wonder why we hurried

so to find it. For it has taken from us every reason for existence except for a moment's pleasure and tomorrow's trivial hope.

This is the pass to which science and philosophy have brought us. I, who have loved philosophy for many years, now turn back to life itself, and ask you, as one who has lived as well as thought, to help me understand. Perhaps the verdict of those who have lived is different from that of those who have merely thought. Spare me a moment to tell me what meaning life has for you, what keeps you going, what help—if any—religion gives you, what are the sources of your inspiration and your energy, what is the goal or motive-force of your toil, where you find your consolation and your happiness, where, in the last resort, your treasure lies. Write briefly if you must; write at length and at your leisure if you can; for every word from you will be precious to me.

Sincerely yours, *Will Durant*.

### Power and Presence of the Holy Spirit

**I**N the power and presence of the Holy Spirit I see the answer to Will Durant's questions; Christ said to his disciples: "Ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" Acts 1:8. The words of Christ deal first with power, which is a primary consideration in the life and destiny of man. In the New Testament there are three Greek words which are translated power or strength. In the Magnificat, Mary the mother of Jesus says:

He hath showed strength with his arm. Luke 1:51.

We have sometimes thought of power in the terms of human strength, and have used the word which Mary used. Alexander and Caesar had power to make the world to tremble and to lay nations desolate. Napoleon and the German Kaiser had military power which measured its full weight in the affairs of men. Mary seems to have thought in terms of a similar power, for she said:

He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and hath exalted them of low degree.



He hath filled the hungry with good things; and the rich he hath sent empty away (Luke 1:51-53).

The apostle John sees a day coming when God will use this power to judge and make war and to vindicate righteousness:

And I saw heaven opened, and behold a white horse; and He that sat on him was called Faithful and True, and in righteousness doth he judge and make war (Rev. 19:11).

### Children of God Have Strength

The word used by the Virgin Mary is *kratos*, strength; all the children of God have access to that strength. We may all receive the Holy Spirit, and in receiving Him, receive strength; Jesus says:

If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him (Luke 11:13).

The Holy Spirit will come as silently as the dew upon the grass, and his sweet voice will whisper love to them that seek Him. By way of conversion and regeneration, the Holy Spirit will supply power commensurate to the world's need. He will lift up the hands that hang down and strengthen the feeble knees.

### Authority Conferred

In John 1:12 we read concerning Jesus, "As many as received Him, to them gave He power to become the sons of God." Here the Greek word is *éxousia*, which signifies authority or right. Those who receive Jesus into their hearts as Lord and Master receive also the right to claim sonship.

To be initiated into the family of God and to receive the adoption by which we cry "Abba, Father," is great enough privilege and honor to answer Will Durant's questions as to what life means. In this great change and endowment we receive eternal life, which is the supreme good, the *summum bonum* of existence. In receiving Jesus Christ as a personal Saviour we obtain the greatest human good; we come into a new dignity and authority, and unbounded privileges. We are also under great obligation. The French have an expression "*Noblesse oblige*," rank imposes obligation; much is rightly expected of one of high birth or station. As children of God, life becomes eminently worth while.

### Dynamic Power Conferred

The word which is used in Acts 1:8 to signify power is *dunamis*, which is the word from which we derive our modern word

*dynamite*; it means inherent power, power residing in a thing by virtue of its nature. With this new nature of which we have spoken, which comes to us by the new birth and the mighty working of the Holy Spirit in us, we come into possession of a power now residing in us by reason of the new nature imparted to us. "Partakers of the divine nature," says Peter (2 Peter 1:4). This is in itself enough to make life eminently worth while, even though the philosopher may call us a "fitful palpitation of human insects on the earth, a planetary eczema." The Bible gives us the dignity of being created in the image of God, and we are given the opportunity through redemption of becoming actual sons of God. What more could we wish?

### Power to Satisfy Human Reason

This power imparted to us by the Holy Spirit is capable of satisfying the human reason; more than that, it is able to satisfy the thought of the profoundest scientist or philosopher; it satisfied Madame Guyon and Fenelon of France; and Sir Isaac Newton, Sir Humphrey Davy, and William E. Gladstone, of England. And Kepler was happy in "thinking God's thoughts over after him." Sir William Dawson and his son W. Bell Dawson, of Canada—no mean scientists—were content to accept the great truths of creation by an All-wise and Almighty God.

Under the inspiration of the Holy Spirit men have created wonderful literature, and composed the greatest poetry and hymns, and have discovered amazing truths in sociology.

### The Holy Spirit Masters the Imagination

God promised by the great prophet Joel:

I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions (Joel 2:28).

It requires a high functioning of the imagination to dream dreams in the sense which is intended, and also to see visions and prophesy concerning future events.

When the Holy Spirit enters a human life, immediately the dwelling place of man's imagination is enlightened as with the sunshine of eternal day, for God dwelleth in light which no man can approach unto. Then his skies become colored as with rainbow tints. The Holy Spirit leads the individual into the condition in which he will find pleasure in all that is beautiful in architecture, and art, and music, and the beauties of



nature. It was He who inspired such men as Dante, and Milton, and Browning, and Tennyson and Longfellow.

#### Power to Master Sin

Sin is the greatest problem of the world. Sin blights the powers of intellect. We see the results of sin in the slums of our cities, and even in the homes of wealth where people have forgotten God. Wickedness is not quiescent, but is restless and aggressive, planning war against all that is good in human society. The spirit of evil hounds its victims to the portals of destruction. It is not destroyed by the fear of the law nor by the decrees of judges. But the victims of sin may be rescued and saved through the redemption of Christ and the mighty working of the Holy Spirit within.

#### The Holy Spirit Gives Power Over Death

When a bereaved woman went to Guatemala, "The Light of Asia," for comfort, he sent her to find a hearth where death had not stolen a loved one.—Poor consolation! Longfellow wrote:

There is no flock, however watched or tended,  
But one dead lamb is there;  
There is no fireside, howsoe'er defended,  
But has one vacant chair.

The heart sinks as the mother looks at the empty chair. Perhaps there is a little trunk. What is there? Rubies and gold? A baby's shoes; garments scarcely worn; broken playthings. She sits beside them and drops a tear. Perhaps it is a husband who has lost a wife and he says with Tennyson:

But, O for the touch of a vanished hand,  
And the sound of a voice that is still.

But the Holy Spirit is also called the Comforter. He points to Christ who is the resurrection and the life. He gives comfort because he reaches down to human hearts and reaches up to the throne of the Infinite, and testifies in the heart that there is a land of pure delight where saints immortal reign.

#### "And Ye Shall Be Witnesses Unto Me"

We all want to make life interesting through some kind of activity, and the spreading of the principles of Christ and the conversion of the nations supplies adequate inspiring activities. The power of the Holy Spirit is given to us primarily to make us efficient in the work of the kingdom of God. He wants us to be witnesses for Christ, his resurrection, and his power to save. We did

not see the resurrected Christ with our natural eyes as the apostles of Christ did; but we know that He arose, for He dwells in our hearts today, and we have felt the witness of his Spirit in our hearts. We are his witnesses to carry his gospel to the ends of the earth. This holy endowment is for a great and worthy objective. We can hardly claim that we have received this great gift unless we are ready to go on with the enterprise of evangelizing the world. The promise of Christ that he will be with us to the end of the world is connected with the command and conditioned upon its fulfillment that we teach all-nations:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt.28:19,20.

*Buffalo, New York*

## The Religion of Loyalty

C. C. ALBERTSON, D.D.

REVELATION 3 gives us a portrait of an absolutely loyal soul—that of the messenger of one of the seven churches of Asia. The simplest definition of the Christian life is "loyalty to Christ." The spirit of independence is in the world. Two words seem to be in opposition, two ideas in collision. They are authority and liberty. Is the man under authority therefore not free? Is there no place for authority in freedom? Not only is authority consonant with freedom, but there can be no permanent freedom without the recognition of authority. Loyalty is the recognition of authority and obedience to it. Jesus Christ is the central source of authority in religion. What he says we must do, whatever the cost may be. History has no brighter pages than those which relate the story of souls who have put loyalty above their own opinions, their own desires, and even their own rights.

The times demand increasingly loyalty to the authority of conscience, the authority of the Holy Spirit, the authority of duty as revealed in the Word of God and in the providences of life. The soul that is awake fails not to hear the Master's call to worship and work, to prayer and pity, to clear thinking and high living.

*New York*



# Perils of Youthful Prodigies

C. H. BUCHANAN, D.D.

WHY is it that the world will go into raptures over a beautiful woman or a youthful prodigy of either sex? They both have their perils, and the fact of being young will not excuse all follies.

Why is it that an author's first book is so often his most popular writing? Is it because of its novelty, as in the case of a first meeting? Or is it because of the spontaneity of the ambitious writer? Whatever the cause the reading public will prefer Dickens' *David Copperfield* written at twenty-five, rather than *Little Dorrit*, written just twenty-five years later. While the latter is much the more mature and fuller of substantial facts, the former is a favorite with all, while *Little Dorrit* is known by but few. *David Copperfield* is the simpler story, is fuller of action and emotion, and this, rather than profound philosophy, is what the reading public prefers,—hence its popularity.

## David Hume, a Youthful Prodigy

Just this peculiarity led a recent writer to refer to Hume's *Treatise on Human Nature* as "the one book of Hume's over which young philosophers of today go into raptures." But why is this the case? Is it because of the richness of the style, the completeness of the plot, or its great wisdom? It is rather because of the dash and erratic daring of the young writer,—a something so in keeping with the spirit of the age among youths. The writer in his mature age did not follow the wisdom of others and build up his youthful effusion. John Calvin worked on his *Institutes* for twenty-five years before he could feel it a complete production. Such continued effort is in itself an evidence of genius. Hume later in life was not satisfied with his *Treatise*, but he could not command his genius. While he came back again and again to his *Treatise* to rearrange the thought and to prune its foliage, he could never breathe new life into it so as to produce a finished flower. As late as 1751, age fifty, he wrote Gilbert Elliot:

So vast an undertaking, planned before I was twenty-and-one, and composed before I was twenty-five, must necessarily be defective. I have repented my haste a hundred and a hundred times (*Hume*, by Huxley, p.91).

But Hume in maturity was never able to put new life into his youthful dreams sufficient to produce the ripe fruitage of the tree of knowledge.

The truth is, Hume's youthful ambition never forsook him. That ambition was an ardent desire for fame. While his family were busily planning for his education that he might become a lawyer, he was secretly devouring the works of Voet, Vinnius, Cicero and Virgil. He early conceived the idea that literature was the field in which he would find fame. There he could be associated with men of fame, could express his erratic "speculations" and thereby startle the world which loves "to be startled in a mild sort of way." Often in his youth he gave vent to his visions within the family circle. He expressed sentiments which shocked the sturdy Scotch mind. He showed a tendency to vacillation and to a trimming of his sails to catch the popular winds. His pious mother used to say of him: "Our David's a fine good-natured crater, but uncommonly wake-minded."

These tendencies may be labeled "youthful folly"—and from them Hume never fully escaped. He partly acknowledged this at the time of his mother's death in 1749. He happened to be in London when the news of his mother's death and the following letter from her reached him:

"My dear David,

You have robbed me of my Christianity, and your philosophy does not comfort me. I am very ill. Hasten home.—Your Mother."

It threw him into an unaccountable fit of weeping. An old friend attempted to console him by saying:

If you had not thrown off the principles of your pious mother's religion you would have been consoled with the belief that the good lady is completely happy in the realm of the just.

To Dr. Doyle, Hume answered:

Though I throw off my speculations to entertain the learned and metaphysical world, yet in other things I do not think so different from the rest as the world imagines (Said at the age of 38).

He would not deny his pious mother's religion; he could not. Hume was a better man religiously, at heart, than his countrymen gave him credit for being. He was not



emotional nor superstitious, but often sane and clear in his conceptions of religion. He was always a clean man morally, of a friendly disposition, and in speaking of Christianity he used the term "our most holy religion." Said he:

Our most holy religion is founded on *Faith* . . . The Christian religion was at first attended by miracles. . . . And whoever is moved by faith to assent to it, is conscious of a continual miracle in his own person.

Yet it is not these sane thoughtful things but his youthful follies that the shallow minds of this shallow age applaud. That Hume shocked his countrymen by his "speculations," is beyond question. That he could have been a most beloved Christian is equally as true. That he threw aside his spiritual opportunities for fame's sake is the one blemish on his character. His youthful folly followed him through life.

#### David Frederick Strauss, a Prodigy

The illustrious German, Frederick Strauss, comes into view in the line of a youthful prodigy. While a student he attended the lectures of Schliermacher, on the "Life of Jesus," and he took copious notes of the same. Some months afterwards, at the age of twenty-four, while the tones of the late lectures were still ringing in the ears of Berlin, he planned to write a *Life of Jesus*, embodying the principles of these lectures, and showing a critical method applied to the Gospels, which only a matured mind would be safe in using. The ambitious Strauss caught the gleam of using this method in working the character of Jesus into harmony with the "new philosophy." Three years later this scheme was realized in his *Leben Jesu*. When the work was mapped out the writer was but twenty-four. His sounding had hardly begun when he resolved to draw up a charter contradicting the positions already taken. This charter contained three points, namely:

- (1) Positions and Traditions,—Christ harmonizes the two contradictory principles on the second clause of the Creed, and he lives in the character of the people.
- (2) Negative, and Critical,—the story of Christ dissolves for the most part as history.
- (3) Dogmatic—restoring what has been destroyed.

Facts were to be abolished to make way for the free play of criticism. The writer was a brilliant, speculative thinker, and while

he pretended to be *scientific*, he was in fact an untrammelled romancer, forcing history to become the vehicle of an *a priori* system, purely of the imagination. His criticism was never scientific; realities were nothing; idealities were everything. As a critic he had no historic sense. He sought only to *contradict* and to *restore*. The Master, whose Life he claimed to have written, appeared as illusive, shadowy, and escaped the reader almost entirely. There is no living background in his *Life of Jesus*, no actual world, no loving, hating, thinking. He showed no delicate eye for lights and shadows. He made no attempt to live in the land and times of Jesus. His "Deity was impersonal, miracles impossible and the supernatural incredible. The chain of finite causes was inviolate." This was the atmosphere of what the encyclopaedias call "Strauss' great *Life of Jesus*." Great,—yes, for being erratic and for traducing the character of our blessed Lord. Need we call attention to the fact that this *Life of Jesus* is in line with the religious modernism of the day?

When the *Leben Jesu* was published it caused a storm of protest all over Germany. Its heresies and fallacies were exposed. It was not received as the Life of Jesus, but was considered a libel on the character of the blessed Lord. The author, feeling the rebuke, began at once to revise the book, and to tone down the objectionable points. Edition after edition came out much changed. The fourth edition was considered by Strauss to be what he really wished to say, and this edition stands today. Still the people protested, rose in rebellion and prevented the author assuming the chair of Domestic Theology at Zurich to which he had been elected. They would not have such a "Jesus" taught the youth of the land as the Christ of the Gospels. But this was not the end of the affair. In many lands orthodox writers arose to present and defend the true *Life of Christ*,—thirty-two such lives were written to our knowledge,—thus the historicity of our Lord was established.

When the source of the trouble with precocious youth is sought one is driven back to home training or its absence. In the home circle the sails are set for the distant landing, good or bad. In the home precocious children are idolized, petted, bragged about before their faces until they are ruined for life. Innumerable cases might be cited, but two will suffice for the present.



### The Home Ruined Child

At Dresden, New York, on August 11, 1833, there was born in a clergyman's home a remarkably precocious child,—in fact there were two such boys born in that home. They were greatly attached to each other, and this attachment lasted for life. Much has been falsely laid to the charge of the preacher's family.

In this home, however, the charge is true. The mother was not only kind, but indulgent to her very bright sons. The father had the reputation of being dictatorial and unsympathetic. He was fully engaged with his ecclesiastical responsibilities and seems to have neglected his own children. The result was that as the two boys neared manhood they disappeared from home. Of course the indulgent mother grieved greatly. Search was made, but for some time it was in vain, until a countryman found a large pile of leaves raked up in his woodland. In that pile of leaves he found the two youths. They had hidden there, determined to remain until they starved to death. When the stranger invited them to go home with him and get something to eat, they consented only after they were assured that he was not a preacher.

This is chapter number one of the history of the illustrious infidels, Robert G. and Ebon C. Ingersoll,—two very capable men—whose lives were ruined by austerity and neglect. Their story is a part of the nineteenth century American history. The nation has seldom had a more fascinating speaker, nor one with more destructive beliefs, or more profane of speech than Col. Robert G. Ingersoll.

Set over against this the life story of George John Romanes. He was born in Canada in 1848. He, too, was a preacher's son; but the clergyman father in this instance was a different man from the father of Robert G. Ingersoll. Romanes was brought up in the atmosphere of a Scotch Christian home, trained by a Scotch mother and father. This youthful prodigy did not wish to "run away" from his home. His health being precarious, his education was desultory, though his reading was wide. At length he landed at Oxford University, and later was graduated in Natural Science. Evolution was at that time riding the crest of the wave, and young Romanes prepared and published a paper on *Nature*, which attracted much attention among scientific men. Charles Dar-

win was among those interested. He was so impressed by the brilliance of Romanes' work that he wrote him a personal letter. Of course praise from so great a scientist greatly pleased, nay flattered, the young student, and thereupon began a friendship which lasted for life.

We are not making any accusation against Mr. Darwin, but one cannot help thinking he did some "scientific" scheming. Thinking that it would be a great thing for evolution to win so brilliant a young man to his side in the great controversy he made this effort to attach him. Mr. Darwin had said that he did not "expect the older scientists to take to evolution, but that the younger men no doubt would." Now, it was just this sort of brilliant untrained young men he desired to win, so he complimented him on his production, and soon afterward committed to the flattered young man an unpublished manuscript on *Instinct*. To this friendship and the scientific study engaged in under the direction of Sir Burden Sanders, Mr. Romanes attributed his abandoning, at the age of twenty-one, of his "early wishes to take holy orders."

But a man cannot forget such home training as that enjoyed by George John Romanes. He went far into the evolutionary speculation. He ceased even to pray for twenty-five years, and wrote some very bitter things against traditional Christianity; but his soul's anchor held firmly. Being an earnest seeker after truth rather than of fame, he soon saw the withering consequences of his speculation. He recognized his mistakes and his danger. He had occupied his intellect and neglected his spiritual powers. He woke up, retraced his steps, retracted much of his early writings, and dying at forty-six, left an unpublished manuscript entitled *A Candid Examination of Religion*. This was published later as *Thoughts on Religion*, and the volume has proved as a pole star to many a bewildered soul lost in the dark night of atheistic speculations.

When one remembers the many evils growing out of intellectual brilliance, which without adequate furnishing rushes to expression, we are moved to wonder whether average gifts, properly developed, may not be the best after all. When Marie Antoinette left home to become a French Queen, her Austrian mother said to her: "Remember, you have a face to take you through the world." That marvelous beauty was her peril. It quickened envy and alienated people

when the Queen needed sympathy. It led her at last to the guillotine along with her kindly royal husband. Many a "smart" man has gone to his ruin because his brilliance made him egoistic. He has despised restraints and sped with the reins down. At last, like a kite with a broken cord, he has dashed to earth when he should have been soaring into the sky.

The ambition of the prodigy is to accomplish something great, to do something that no one else ever has done. He must ignore all the wisdom of others, and find a new track for himself, make some new discovery or establish some new system. He has not learned the wisdom of Sir Francis Bacon, who said when he planned his *Novum Organum*, "My endeavor is not to establish some new system, but to find the truth." The youthful prodigy must tear down the structures of men much wiser and more experienced than himself—the wisdom of the ages—that he may make a "mark" for himself. Just this sort of thinking is causing the world today all kinds of trouble. But let us rejoice that "firm as a rock the truth shall stand till rolling years shall cease to move."

When Dr. Talmage died, one reviewing his life, said: "He promulgated no new doctrine and established no new system of religion to perpetuate his name in the world." But, Dr. Talmage did that which was greater. With all his eloquence and his hold on the reading public, he strove to make known his blessed Lord and the power of His salvation. To be like his Christ, and to make Him known to mankind was glory enough for him.

Here is sanity and brilliance of the right sort. Happy is the man who has the instinct of truth and knows a great truth when he finds it! But few men ever saw deeper into life than did Thomas Carlyle, and when he came to express an opinion about the Lord Christ he said: "*Higher has the mind of man never gone.*" One must conclude that when a precocious youth comes to feel that there is no one he can follow, no one who can teach him wisdom, that all others have been de-

ceived and only he is right, he has mounted a steed which he will not be able to control, and which will almost inevitably land him in the abyss.

At the eventide of life the wise man will come to feel with Sir Isaac Newton:

"I was but as a little boy playing upon the seashore and diverting myself in finding a smoothened pebble than ordinary, while the whole ocean of truth lay undiscovered before me."

God has not given any one man or age the sum-total of truth or wisdom. Men of unusual talents have appeared in all ages, and they will continue to appear, to enrich life and to enjoy its sublimities.

So we conclude by expressing the hope that all gifted youths may be guarded and guided by wise parents, that they may not wreck their lives. Great talents are like climbing Alpine heights; exceeding fascinating, but exceeding dangerous. Some men will tell you that young men are the leaders in all advanced movements, but they forget the wrecks they have occasioned, and the perils they have caused, which were overcome by men of maturer and saner judgment.

Oh, it is great to be young and filled with life to dare and do; but it is greater to possess broad knowledge, wisdom, discretion, balance,—which only large experience brings! These qualities are the ballast so necessary for the ship of life upon the stormy seas.

One cannot but think that the "student activities" which are causing such agitation in the world today are often but erratic expressions of unfurnished minds, souls led on by some "youthful prodigy" who fancies himself born to lead the world into new wisdom, when the fact is he himself is ignorant of the wisdom which is old. It would be difficult to exaggerate the danger in such leadership, especially in these unsettled, lawless times. Such leadership should be considered "a sublime manifestation of immaculate egotism."

Richmond, Kentucky

ONE of our friends sends us his estimate of value in the following words: CHRISTIAN FAITH AND LIFE gives me the feeling as I read it that I am sitting in the seminary class room and am receiving the strong, substantial meat that reenforces me for the public service. After making its contents my own, invariably I feel more prepared to meet the problems of our generation, especially intellectually. Without a doubt, it is scholarly, sane, thorough, and fundamental.



# Studies in the Lord's Prayer

J. S. AXTELL, Ph.D., D.D.

THE prayer which our Lord taught His disciples is profoundly instructive and of great value in the prayer-life of every true disciple. In our first consciousness of need, other words may spring from the heart, as: "God be merciful to me a sinner;" but, when we become disciples, the Master's teachings are a divinely given guide for our daily devotions.

All writers highly esteem His teachings; but with some His words may become so familiar as to lose their meaning; and we confess that early impressions may become so fixed as to cause important teachings to be overlooked and neglected. This may be true of others. The prayer should be often studied; and to some of these neglected teachings we invite careful attention.

Let us first think reverently of the God whom we address as Father.

We are taught that God is in three persons, and that the three are the same in substance and equal in power and glory. God is One. The three divine persons are one God. All concur in all divine acts.

In the creation God said: "Let us" make man, etc. Our Lord, Christ, was our Creator and Father. John said: "He was in the beginning with God and all things were made through Him." Paul said: "He was before all things and in Him all things consist."

When He was upon earth, He did not lose his divine nature, but took upon himself our human nature and became, as Paul says, a "second Adam," humanity's representative before God; and as such, in His prayers, He addressed God as Father, and taught His disciples to use the same endearing name. When we address God as Father, our Lord and the Holy Spirit are included, for God is One. We apply the name Father to the first person of the Trinity to define His relation to the eternal Son; but the fatherhood of God is an attribute of the Trinity.

In our theological distinctions we seem to have separated the eternal Son and the Holy Spirit from the Father so as, in some measure, to mar the unity. We sometimes hear the expression: "God the Father, God the Son, and God the Holy Ghost." This states a great truth, but in this form it gives the impression of three Gods. We often hear

prayers, such as, "Father, we thank Thee that Thou didst send thy Son," etc. This also contains a precious truth; but it seems to assume that the Son, our Saviour, even in his glory, is not present with the Father, and is in some way inferior. We should be careful in our forms of speech in prayer. We honor the Father, when we honor the Son.

Jesus in the consciousness of His divine nature, even in His earthly life, said: "I and the Father are one." "I am in the Father, and the Father in me." "No man cometh to the Father but by me." Isaiah predicted that His name would be "Mighty God, Everlasting Father, Prince of Peace." In the baptismal formula, all are baptized into the one "name" of the Father and of the Son and the Holy Spirit. Our Lord is thus definitely included in the fatherhood of God; and when we say: "Our Father who art in heaven," we are addressing our Lord and the Holy Spirit, as well as the Father of our Lord, our Father.

The recognition of the Trinity is in the prayer, which our Lord has given us. When we say, "Hallowed be thy name," we address the Father and all that is included in his holy name. When we say: "Thy kingdom come," we address the Son, our Lord; for the kingdom of God on earth is specifically the kingdom of our Lord. When we say: "Thy will be done," etc., we address the Holy Spirit, because He it is that reveals the will of God to us, and He is the executive of the divine will.

In the second part of the prayer also, the Three are recognized and addressed. We invoke the Father's kindly care to provide our daily bread. We implore our loving Saviour, who has "power on earth to forgive sins," to forgive our debts, as we forgive our debtors; and we pray to the Holy Spirit, who is our ever-present Comforter and Guide, not to lead us into temptation, but to deliver us from the evil one.

Thus the divinely given prayer recognized the Father and the Son and the Holy Spirit, one God, whom we adore and call our heavenly Father. This feature of the prayer has been overlooked by many writers. One writer says the recognition of the Trinity in the prayer is "a fanciful interpretation." We cannot regard it as fanciful, but rather as Scriptural, logical, necessary and very help-

ful. The recognition of our sympathizing Saviour and our precious Comforter upon the Throne of Grace, as well as our loving Father, gives us great assurance and great encouragement in prayer.

Other important teachings in the prayer seem also to have been overlooked and neglected.

In the first part of the prayer we are taught to say: "Hallowed be thy name. Thy kingdom come. Thy will be done." These statements describe the state of mind we should have in coming to God in prayer. They tell us that we should commit ourselves to God's ways and will, before we ask anything for ourselves and others. These are conditions to which we must conform before we can expect a favorable hearing for ourselves.

God's promises are always conditional, as when our Lord says: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." So here, before we ask anything for ourselves and others, we must first recognize what God wants and commit ourselves to his service. This teaching has been overlooked by some writers. It seems to us clear and important.

The conditions here required are of a high order. We call them petitions, but they are not in the form of petitions, and they are much more than petitions. The Greek verb in each statement is in the Imperative Mood, Third Person, Singular Number, Passive Voice. This is a command or strong approval, as when we say: "Be it done." This means that, when we make each statement, we commit ourselves with mind, heart and will to what is stated, adopt it and order it as a fixed principle of life. The Greek text makes this very clear.

Our Lord thus teaches that an acceptable prayer to God requires that we recognize, confess and determine to respect the holiness of God and of all that is involved in His holy name; that we recognize, welcome and determine to promote His kingdom on earth, which is the kingdom of our Lord, and that we accept and determine to yield to and obey the will of God, as revealed to us by the Holy Spirit, in the Word and in the life.

When we say, "Thy will be done," the verb, in Greek, is the same, in the same form and means the same as when our Lord, in view of the cross, said: "Not my will but thine be done." This means entire submission to God's will. This is required of all who offer this or any other prayer to God.

These conditions are hard for us. We are conscious of weakness. But if we truly desire what we affirm, our desires thus expressed to God become petitions. The writers of our Catechism and others understood the Lord's teaching and our needs; and they rightly interpret the statements of the prayer as expressing our desires in humble petitions, in which we pray that God would "enable us and others to glorify Him," that He would "advance His kingdom, bring us and others into it," and that He would "make us able and willing to know, obey and submit to His will on all things as the angels do in heaven."

Asking God's aid, however, does not release us from obligation. God depends on us to keep his name holy, to advance his kingdom and to do His will. When we offer this prayer we definitely commit ourselves to His service; and when we will to do His will, He will work in and through us to do His will, and His good pleasure.

In the second part of the prayer, our Lord teaches that, when we recognize God's holiness, accept His kingdom and submit to His revealed will, we may confidently ask for ourselves and others that our heavenly Father will give us our daily bread, that our loving Saviour will forgive us our debts as we forgive our debtors and that the Holy Spirit, our Comforter, will not lead us into temptation, but deliver us from the evil one. In the second of these petitions we instinctively add that God will help us to have a forgiving spirit, so that we may be forgiven.

These are real petitions. They are stated in a strong form. The Greek verb, in each statement, is in the Imperative Mood, Second Person, Singular Number, Active Voice. This is a form of command, but when addressed to a superior, it was understood to be a strong and urgent request; as when we say: "Do, do it."

Our Lord here teaches that, when we are in fellowship with God, we are permitted to ask, with confidence and assurance, that He will provide for our daily needs, forgive our failings and lead us happily along life's way.

This is an inspiring prayer. It is wonderful in its fulness. It should never be offered as a mere formality. It should have frequent and careful study, and should always be offered reverently and with full assurance of faith, confident hope and unflinching love.

Loving Father, precious Saviour, inspiring Spirit, teach us to pray.

*Winona Lake, Indiana*



# The Value of Biography

A. WALLACE COPPER, B.A.

RALPH SOCKMAN, in *The Morals of Tomorrow*, says there is a tendency on the part of a mechanized civilization that is concerned about the study of fingerprints to lose all interest in the footprints on the sands of time. This possibly is true of a group of individuals, but in this generation as in others there are some people who pay their respects and profit from the noble lives that have gone before.

Biography is minute history. It is watching a man play his part upon the stage of life. It reveals his high moments and his low moments, his strength and his weakness, his fallacies and his foibles, his experience in solitude and his life in the crowd. It reveals a Henry David Thoreau walking among the trees and the underbrush saying as he walks, "I have nothing to do but watch the flowers grow and listen to the birds sing." It reveals a John Wesley always "in haste but never in a hurry," going from one town to another, preaching several times a day and declaring to a multitude that the world is his parish. There is no study so revelatory, so analytical, so fascinating as that of a life, a personality.

The world is a great stage and on it some have played the major role for a generation. Like Hindenburg they guide affairs in their octogenarian days. However, the stage is not crowded with such characters. There are those who, like a "flash in the pan," play their part and in the twinkling of an eye are gone. This can be said of Keats, the poet, whose beautiful soul reminded Amy Lowell of Sterne's starling, desiring to be free and wing the world. David Livingstone, dying prematurely with tropical fever, Robert Louis Stevenson, with tuberculosis, and Von Stresemann, with a worn out body, are evidence of those who by their daring strenuousness die before their time.

It was said of Woodrow Wilson that his own moral power forced the League of Nations upon the world, and the empires of the earth shall be judged by their attitude toward it. Some men and women by their sheer moral and intellectual power have caused their memory to survive not one but many centuries and some seemed destined to survive to the very end of time. Where can we go in philosophy and not meet Plato? Where can we travel in theology and not meet Au-

gustine? Where can we explore in scientific observations and not pay our debts to Aristotle? Where can we seek God and not find Jesus? Some men live at the cross-roads and as all roads led to Rome it seems all roads lead to them.

LIFE presents the kind of situations that demand courage. Our convictions are strengthened by gazing upon the panoramic stage and seeing other men and women in other centuries who faced similar situations, and with a bold, stalwart heart triumphed. Who does not derive courage as he thinks of Joan of Arc, saying to Dauphin Charles when silence might have saved her life, "you have goodness, but 'tis not a king's goodness."

What churchman's heart does not become a bit more brave as he thinks of Ignatius walking up to Rome to die; or Savonarola saying to his persecutors, "you may burn my body but you can't burn my soul;" or Martin Luther declaring to that celebrated assembly of Bishops and Archbishops, Dukes and Margraves, "Here I stand, God help me."

What statesman is not profoundly stirred as he thinks of Pitt the elder during the days of his retirement entering the House of Commons and in the face of terrific opposition speaking for the freedom of the American Colonies. He struck the floor with his cane and shouted, "You cannot defeat the Americans with your guns any more than I can defeat the Americans with my cane. You cannot stifle liberty in the world." At that he fell to the floor, never regained consciousness and in a few brief moments belonged to the ages.

The commanding figures of Lord Shaftsbury fighting the battle of defenseless little children; of John Bright waging war against the corn laws, who, like Pitt the elder and Pitt the younger, died in debt, being more concerned about their country than a fortune,—these are examples of noble selfless statesmen who have written their names among the earth's immortals.

What man facing opposition is not encouraged to be true to his convictions as he sees William Lloyd Garrison facing a Boston mob and crying, "I will be as harsh as truth,

as uncompromising as justice. I will not equivocate and I will be heard." He was beaten in the streets of Boston but he won for abolition John Greenleaf Whittier, the greatest poet of his day, and Henry Ward Beecher, the greatest preacher of his day.

EVERYONE faces the danger of self-pity. It seems to be a human trait to suspect our burdens are the heaviest and our road the most dangerous. We soon discover some people who, having lost their sword, are making more progress with its scabbard than we are with a full equipment. Whatever St. Paul's trouble we know he was not a well man. His determined consecration dragged his body over half a continent and he did more for the kingdom of God than other men who enjoyed health.

William Ernest Henley was suffering from consumption in the bone of his right foot. For seven months it was in a cast. His friends took him up the river to a hospital where the physician said, "Tomorrow we will remove the cast and then you will know if you can live." That night, Henley, restless upon his cot, wrote:

Black as the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be,  
For my unconquerable soul.

It matters not how straight the gate,  
How charged with punishment the scroll,  
I am the master of my fate,  
I am the captain of my soul.

Robert Louis Stevenson, in his *Valylema Letters* wrote: "My head is wracked with fever and my right arm with pain but I must finish David Balfour." He wrote *Treasure Island* high up in a sanatorium on the Alps. Sir Walter Scott, amidst his excruciating agony, dictated *Ivanhoe*. Was it not after his stroke that Louis Pasteur made his great discoveries? What can be said of Joseph Parkman, propped up in bed, and his *History of the Indians*, using a wire line to guide his pencil?

George Mattheson used to walk by the sea and test his eyes by gazing at the ocean steamers. Slowly he had to admit that blindness was inevitable. In spite of his handicap he wrote books and was pastor of a large Church. Instead of making him bitter he wrote:

O love that wilt not let me go,  
I rest my weary soul on thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.

Charles Lamb worked all day at his desk. At night he came home to his invalid sister whose mind wavered in the balance. One day we see them arm in arm walking up the path of the asylum. They are weeping. Later we see him return slowly home. Yet, he is not bitter. He offers thanks not only for a good meal, but a good friend, a good book, a moonlit ramble.

Biography can take these minds and bodies of ours and inspire them to strive on with the strength of ten. It can help to save us from bitterness.

BIOGRAPHY opens our eyes to the fact that poverty has made its contribution to the world. It is not nearly as fascinating to read of Lord Rosebery as it is to read Briand. Rosebery inherited, before he was twenty-one, twenty thousand acres, and a seat in the House of Lords. Before he was twenty-three he had traveled around the world, and at twenty-four he was offered a position in the government. He was brought up in the company of Gladstone and Disraeli.

How much more romantic to follow Aristide Briand as a young labor advocate, inheriting nothing and leaving nothing but the memory and influence of a life whose love of peace will challenge the idealist of posterity!

There was a day when Henerick Ibsen was in utter poverty. He was forced to abandon his noon-meal. His first play "Catiline" was written in a little pharmacy shop in Grimstad. He was so poor he sold "Catiline" to the grocer for wrapping paper so that he might have money to buy food. All over our earth we see leaders of men who fought against suffering, misery and want, and have made some definite contribution to the imperishable wealth of the world.

EVERY minister ought to master biography for out of such resource he can make religion throb with life. Truth, goodness, kindness, the courage of one's convictions, loyalty are no mere abstractions. They are living principles that are inextricably intertwined in some glowing personality. We may discover that Beecher was not altogether a saint and Voltaire not altogether a sinner, that Patrick Henry was not altogether a patriot and Benedict Arnold not altogether a traitor; that Roosevelt was not always right and Catherine De Medici not always wrong; that John Knox was not always kind and Napoleon not always cruel; that Huxley was not always an agnostic and



Augustine not always a believer. There is no more refreshing practice, no more stimulating help to adequately face the problems of

modern life, than to keep company with the noble spirits who have played their part upon the stage of life in undiminished grandeur.

## Hegel, Philosopher Profound

C. H. BUCHANAN, D.D.

**B**Y some Hegel is considered the greatest philosopher in Germany's greatest age. In his day he ruled in German philosophy like a prince, and his philosophy went into all thinking lands. Yet, in this day he seems to have lost prestige. Will Durant in his popular *Story of Philosophy*, did not think him worthy of a separate chapter, but gives him only "*A Note on Hegel*." One must wonder why so profound a philosopher should be thus elbowed aside.

Yet, after his death other issues, not so profound but more sensational, such as evolution, crowded him out of the public mind. The world soon lost interest in one who had mystified them by his philosophy which they could not understand. After his death even his most enthusiastic followers failed to agree on the interpretation of his teachings.

Georg Wilhelm Friedrich Hegel was born at Stuttgart, in 1770. He was a son of a subordinate government officer. As a youth he was a tireless student, and made a careful analysis of every important book he read. He became fond of Greek literature, and an enthusiast over Attic culture, and this influenced him in many respects all his life. It was his opinion that "all that makes life satisfying, that elevates and adorns it, we get from the Greeks."

He was educated for the Christian ministry, graduating from Tübingen in 1793, with a certificate, stating that "he is a man of good parts and character, well up in philology and theology, but without ability of philosophy."

At first he taught and edited a small paper. In 1812-1816 he was at the head of the Narberg Gymnasium, where he wrote his *Logic* which gave him some fame. This, and his *Phenomenology*,—the only books by his own hand—were "master pieces of profundity." His many other books were made up from notes taken by students and from his own notes used in lecturing.

His *Logic* won him a professorship at Heidelberg, where he delivered his immense *Encyclopedia of Philosophical Science*, in 1817, which on being published won his pro-

motion in 1818 to the University of Berlin. Here he ruled the philosophic world as effectually as Goethe ruled in literature or Beethoven in music.

Hegel was the prince of profundity. He was once asked by a Frenchman to give his philosophy in a sentence. He did not succeed as well as the monk who, on being asked to define Christianity while standing on one foot, said: "Thou shall love thy neighbor as thyself." In stating his philosophy Hegel required as many as ten volumes, and then did not make himself understood. When all the world was discussing him he said: "I was never understood by but one man, and he misunderstood me."

But, why should a man not be understood? If he really understands himself, he should at least make himself understood by others; otherwise why write at all? He may have been like an English doctor of divinity who wrote a *System of Théology*, which he used in his classes. When approached by one of his students to know what a certain paragraph meant, he shook his head and said: "I knew when I wrote it, but I do not know now."

If obscurity was not Hegel's ambition, he certainly was accidentally a profound success. His thought, his style and his aims were all profound. His sentences were wearily long, weighted with profundity, darkened by weird original terminology, and by an over-careful modification of every statement with a "Gothic wealth of limiting clauses." The result was, he was not understood by his strongest advocates. He claimed to have "thoughts too deep for words," which in real fact was only a confusion of thinking; yet he used a wealth of rich illustration, which makes his meaning known when otherwise it would not be understood.

Like some others, Hegel may have considered it a compliment when he was not always understood, taking it as an evidence of his superiority over less gifted minds. But how could one be appreciated who advanced such teachings as his, for example: "Man by necessity is free." Yes, free to go with the cur-

rent against which he can not go. "Liberty without necessity is an arbitrary abstraction, a purely formal liberty." "The primary element of logic consists in the oneness of the subject and the object." "The task of religion is to reach and feel the Absolute where all opposites are resolved into unity, the great sum of being in which matter and mind, subject and object, good and evil, are one." "In man the Absolute rises to self-consciousness." "Under the universal strife is the hidden harmony of all things" (*Philosophy of History*, pp.9,13). "It is brutally true that *whatever is, is right*." In this last statement he surpasses Pope who wrote: "All discord, harmony misunderstood; all partial evil universal good." But what is all this and much else that he advocates but supreme nonsense?

Hegel claimed, some think honestly, that his philosophy was not in conflict with the Christian religion, but in harmony with it. "What I express in exact form of science, Christianity expresses in popular style." But in this the honors must go to the simple expression of a profound truth. Our Saviour made the profoundest truth to be understood by the ordinary mind. This was the glory of his gospel and the evidence of his unsurpassed wisdom.

Hegel's pretensions to agreement with Christianity beguiled some theologians into approval of his new philosophy of religion. They had not seen to the bottom of his teachings. So vital a conflict with Christianity could not be long hidden by mere assertions of agreement. His moral system seemed to float between two destructive extremes. On the one hand it endangered *free agency*, while on the other hand, it endangered *morality*. Did he not destroy the basis of the immortality of the soul, which presupposes an independent substantiality, a true personality, when he put in the place of the living God, the Absolute, which can have no self-consciousness apart from the individual subjects, which are but fleeting forms of the universal mind?

Again, if the universal mind be but the logical sum of the finite minds, without any other consciousness than what is found in individuals, it follows that pantheism can be avoided only by adopting atheism. Our personality can be saved only at the expense of God Himself. These are conclusions too plain to be denied or ignored.

By destroying all distinctions,—which he

claims are "reproduced by universal motion, or world progress, the single existing activity"—does he not obliterate the distinction of good and evil, and destroy one of the sure pledges of a future life? If all events be but the unfolding of a "given content," then all is virtually determined, and freedom which he proclaimed to be the "very essence of the mind," becomes in finite beings, *necessity*, and all their activities become really but a part of the universal work, the effect of the eternal activity of the general and the Absolute,—which anticipates Darwin, himself? The essence of all this is found in Hegel's religious philosophy which holds that nature including humanity, is but the self-manifestation of the Absolute or God, and a part of God Himself.

Such statements sound very profound, and for a while they did pass unchallenged. Late in his life, Hegel began to speak of the "Hegelian system," as if his philosophy was the law of the kingdom of heaven; but very soon after his death, in 1831, his followers began to dispute over his meaning concerning the person of Christ, and concerning God Himself. Some on the "Right" contend that the pantheistic idea of God was the true results of the Hegelian principles. This represented God as the universal substance, or the eternal universe, which first became absolutely self-conscious in humanity.

Others there were who held, with Strauss and Bauer, that the unity of the divinity with humanity was not realized in any one individual, but in the whole of humanity, so that the latter becomes the God-Man. Finally on the extreme "Left," Hegelianism was developed into full-blown infidelity and atheism.

Today these diverse interpretations exist. Some contend that Hegel was not pantheistic at all, while others contend that he was "the prince of pantheists."

In the glow of Hegel's philosophy, there were some who rejoiced, prematurely it would seem, that the day of the scientific triumph of Christianity had at last dawned; that Christianity had surely found her much needed mouth-piece; that henceforth she would find scientific expression, and no longer be the religion of faith, but the religion of scientific knowledge.

But, what were the real results? He did not, as was supposed, emancipate the Church from mystery, but involved her in greater confusion and strife than she had ever



known. For Hegelism gave rise to *humanism*, such as was developed in the *Life Jesus* as written by both Strauss and Renan, not to mention Hegel's own *Leben Jesu*. His teachings harmonized with the "higher criticism" conflict, which attempted to show the miraculous element of the Scriptures was fictitious and unfit for a place in Holy Writ.

Thus Hegelism became a storm-center in the Church in many sections of the country. Hegel himself was quickly forgotten, nevertheless there still are some to scatter the evil seed of his error far and near. While later in life Hegel softened in his manner of thinking and became more orthodox, the Pandora box had been opened and the deadly tumes gone forth to blight Christianity for a whole century. All this was dignified as "German high thought."

But why need we distress ourselves over Hegel's philosophy today, all of a century after his death? Simply because his notions confront us in many ways, in philosophy, in religion and in the very life of society. Let us stand some of them on the pedestal for examination.

1. Uppermost stands his *deifying of nature*, which denied the existence of a personal God, the Ruler of all things and Father of us all. That such a belief is abroad is affirmed by Prof. A. P. Fitch, of Andover, who says: "Some of the semi-mystical, semi-sentimental cults . . . preach a living God, within the world we see surging around us, a part of its half-ignoble, half-radiant inspiration producing its costly struggle." Men tell us that such a conception of God is more approachable and satisfying. This they call "the God of Nature," expressing Himself in all life and energy, but personal at no point, existing everywhere, yet central nowhere. Is this not exactly what Hegel meant by "the Absolute which finds self-consciousness in individuals?"

2. The so-called "Modern scientists" would deny not only the existence of a personal God, but the *divinity of the Lord Jesus Christ*. Is this not Hegelian? Why, of course; did he not anticipate Strauss and Renan in writing a *Leben Jesu*, a Life of Jesus, based on the Gospel of Matthew, in which he presented Jesus as the natural son of Joseph, leaving out all the miraculous in the life and teachings of Christ? This *Life* he got ashamed of, and later destroyed his book; yet he was the father of that liberal-

istic cult which gave new life and enthusiasm to modern Unitarianism the world over.

Was this not most active late in the lifetime of Hegel and the sway of his philosophy? Do not forget Priestly, Channing, Emerson and James Martineau. All of whom could have been students of Hegel's philosophy; and to be informed in such things was considered indispensable to ripe scholarship. Much of Hegel's philosophy was first published in a magazine with a wide circulation.

3. That "*all mystery will disappear with perfection of knowledge*" has long been a boast of intellectualism. Mr. Emerson, in addressing a divinity class a hundred years ago, made the same statement, and this is a claim of modern science; but there are two troubles here:

The first is the unparalleled presumption it implies. One should say, *egotism*. Science means knowledge, and this is a product of the finite mind. Now, there are mysteries which plainly imply the infinite. Can the finite mind comprehend and explain the infinite? Besides, there is a spiritual realm of unquestioned reality, into which the material scientist cannot enter. He has no franchise here. How explain these spiritual miracles? Who can explain the soul's response to spiritual stimuli?—as in the case of the sudden conversion of Saul of Tarsus, and the wonderful transformation of that intense personality. Such miracles are not uncommon. They are seen almost every day. David Hume was compelled to admit that "every one who experiences real Christianity is the recipient of a miracle."

The second trouble with the above statement is its lack of verification. "Perfection of knowledge" will never do away with the mysterious in life. There are multitudes of mysteries all about us yet unexplained. Who can explain electro-plating, why gold dissolved in an acid battery will, when an electric current is past through that battery, condense back into a solid about the negative pole? Why does the same pasture produce wool on sheep, hair on cattle, and feathers on geese? Whences comes mysterious *instinct* in all life? What is gravitation? Tell us, ye men of intellectual conquest, *what is life?*

The "perfection of knowledge" will never eliminate the mysterious, the miracles, in connection with human life. Besides, a miracle is not the product of ignorance. It is a phenomenon which transcends human abil-

ity, in a realm where science cannot function. This is a fact.

Life is full of mystery; it is in us, beneath our feet, over our heads, in the air, in our thoughts,—everywhere! No man can tell us what electricity is. They can tell us where its home is, what its conductors are and how it operates; but what is electricity? No man can tell us what life is, nor where it originated.

When Darwin began his evolution hypothesis he assured two of the most stupendous mysteries,—(1) Life begun in his protoplasm, and (2) the existing conditions in nature for his developing, unfolding species. Tell us, ye knowing men, whence these two facts originated? Yet, evolution which is a chain of endless mysteries, pretends to explain away all mystery and do away with all miracles.

4. Another of Mr. Hegel's follies occurs in his statement that "*the task of religion is to reach and feel the absolute where all opposites are resolved into unity . . . where matter and mind, subject and object, good and evil, are one.*" We say at a venture that here is where Mrs. Eddy got her clue for her Christian Science philosophy—neither *Christian* nor *science*, like a guinea-pig, neither guinea nor pig. She it was who taught that "apparent evils are not based on entities or things. They are simply absence of good. God is all, all is God; God is good, therefore, there is no evil. . . . There is no sickness if one will but think it." What is all this but Hegel's nonsense gone to seed in religion?

5. Hegel's "becoming world," ever progressing to the absolute, towards self-consciousness in the individuals, was the soul of evolution; Darwin's hypothesis was its vestment. Stripped of its camouflage, we have *determinism* pure and simple, running the world by impersonal force, coming to self-consciousness in man,—making humanity the God-man. Hence we have a "nature worship" today, supplanting the God of the heavens. This out-Darwins Darwin himself, who supposed only the evolution of species leading up to man as he is, not up to a divine human nature.

6. Perhaps the most pernicious of the Hegel evils grows out of his doctrine that *there is no such thing as an abstract right or truth, that all these things are "relative."* We of America once said: "Right is right, since God is God," and we spoke of "Right in the

sight of God." But Mr. Hegel would have us to say: "Right in the sight of best interests, or Right as Prussian society would dictate." He makes conscience to mean in the final analysis, "what personal desires with my prejudices may impel me to do." Right is what the State may determine. By State he meant the Prussian State. With him it was brutally true that "whatever is, is right."

What have we here but evolving *determinism*? With such a philosophy taught by the State at its very center, one can readily understand some Prussian history of recent years. If right be a relative something, Bernhardt could say to young Germans, that "it is impossible that the State should commit sin. . . . There is only one course of right, the right of the strongest." Henri Bergson said: "Let none speak of 'inviolable rights;' right is written in the treaty; and the treaty is the registered will of the conqueror,—which is the direction of force for the time being. If force is pleased to take a new turn, the old rights become ancient history; the old treaty becomes no more than a *scrap of paper.*" Here is a sample of "relative right."

Just this philosophy brought on the World War. It is back of the restlessness and crimes of today. Men, especially youths, come to think that their whims, their desires and unintelligent prejudices are a safe law of life. Men think they are "worth all they can get," that to succeed is the cloak for all manner of conduct.

He who will put his ear to the listening post today, will hear all this Hegelian philosophy quietly proclaimed by the thoughtless public. The sad fact is we tolerate such stuff. If the World War did nothing else it established the fact that there is such a something as a *World tribunal* before whose judgment-bar even a system of ideas had to stand. The principles and procedure of this tribunal, the League of Nations and the World Court, are now codifying for public information. Compared with this great something, how meager and trifling are some of the dictums Hegel proclaimed!

We would by no means lift a hand to belittle a great man, surely not one who cannot appear in court to defend himself. But we have Hegel's own philosophy for a guide. Said he: "Conflict is the road to harmony; struggle is the law of growth." The only criterion we have for judging of a man's philosophy is the Scriptural one, "A tree is



known by its fruit." A hundred years of fruit-bearing has let the world know the evil progeny Hegel's philosophy has produced. This seems to be a case which proves Shake-

speare's statement that, "the evil men do live after them, the good is often interred with their bones."

*Richmond, Kentucky.*

## Kapembe the Cannibal

REVEREND W. J. WENGATZ

ANTONIO LUIZ had been sent for by the government in the interior. He struck out on his long march, preaching and testifying as he went. As he neared the borders of the Chiokwe tribe a man-eating Medicine Man and witch doctor heard him say that Christ was able to make even a black man clean—to give him a new heart—a heart of love and peace.

Antonio went on, not knowing of the seed he had sown, and after he was gone, the old medicine man began thinking about what he had heard. He remembered the name "Jesus," or something similar to it. He also remembered that he had heard that this Jesus could make him clean—give him a new heart. Then he remembered what an evil heart he himself had—how ever since he was a child he had eaten men, and as he grew up he entered the art of witchcraft which lead him to the killing of many men. It seemed as if he remembered all the evil things that he had done throughout his life. He had a desire to find out about this Jesus that Antonio had told him about. Where did this strange man live?

He followed on up the trail to see if he could find Antonio, but he was gone several days before. He inquired of the chiefs if they knew where this Jesus lived. None of them could tell him, and he zig-zagged back and forth through the country from one chief to another, inquiring of all if they could tell him anything about Jesus. Some had heard the same story that the old medicine man had heard, but could not tell him anything further about Jesus.

He branched off and went through another tribe, persistently inquiring whether anyone could tell him about Jesus. The further he went, the worse his wicked heart seemed to him, and the more hungry he grew for Jesus.

Finally someone suggested that he go to a plantation where a white man lived, for surely the white man knew everything—surely he could tell him about Jesus. Upon entering the compound of the white man, he inquired

if the white man could tell him about Jesus. For reply, he received cuffs and kicks, saying, "This is Jesus; take that and go!" He brushed the dirt from his eyes and mouth and left the compound, but his heart still cried for Jesus.

He continued his journey from chief to chief, from plantation to plantation, until finally he neared the village of Melange, and some one told him that there lived many white people—surely someone could tell him what he desired to know. Upon entering the village he inquired as usual if anyone could tell him about Jesus. They pointed him to a house that stood back on another street among the trees, saying, "There they talk a great deal about Jesus; go over there to those foreigners."

I was in the workshop when I saw the strange figure entering the compound. Before reaching me he began telling me his story and asked if I was the man who knew about Jesus and could tell him how to find Him. Right at that moment I was surely glad that I could tell him I did. We stood in the shade of a tree while he related his long story and then we returned to the shop, where we kneeled in a corner and I told him the story as best I could. His simple childlike mind and hungry heart soon grasped the whole idea and as I told him how wonderfully Jesus could save him and make him clean, tears sprang to his eyes and he called out repeatedly, "Then I must have Him—then I must have Him! How can I find Him?"

As we kneeled there at the old bench, side by side, I prayed in short sentences and asked him to repeat them after me for himself. It was indeed like teaching a child to pray, but it was not long until he felt the conviction deepening on his heart. A few minutes later he left off following my prayers and prayed for himself—and such confessions and such sincerity I have scarcely ever heard from anyone. The simplicity with which he gripped upon Christ soon brought him into touch with Him.

After a little time he ceased praying, and knelt for a moment or two quietly at the bench. Then suddenly, he sprang to his feet, taking the bench with him, and cried out, "Jesus has come! Jesus has come!" He swung around sideways and I had to leap to keep him from striking me with the end of the big bench. He apparently did not know that he was hugging it to his bosom, but pranced all over the shop, crying out, "Jesus has come! Jesus has come!" Still not being satisfied, he ran out into the yard where some boys were working taking his bench with him, and crying out, "Jesus has come!

Jesus has come!"

We figured up as nearly as possible the distance he had walked to find Christ, and found his search had been about six hundred miles. No wonder Jesus came suddenly. After tarrying with us a few days, he returned to his country singing, praying and testifying all along the way, and not many days after that the chiefs of the villages where he had passed through began sending messengers to the mission to ask if we would send them a teacher, to tell them about the Christ who had made a new creature of Kapembe.

*Angola, Africa*

## William Pitt\*

A. WALLACE COPPER, B.A.

IN the political history of England there is no figure which surpasses that of William Pitt for his combination of talents, for the grave tasks he was called on to perform in guiding the ship of state through the worst storms that ever shook the country. He knew from his boyhood days the role he was to play in life and was trained early for it. The moment he learned to act the part he stepped straight on to a stage already set for him. His personality occupied the entire spotlight and on him depended great decisions. The world's audience looked at him with suspense. To few men in the world's history have been granted the honor of acting in front of a backcloth so rich in epic colors, so variegated with the deep blue tints of the Mediterranean, the rich green of the Atlantic or the muddy shallow gray of the English channel. From the Baltic to the West Indies he became the prime personality in the undiminished drama. Even in an age that saw Nelson and Napoleon, Pitt remains outstanding. At twenty-five he was the most powerful man of Europe.

In many respects Pitt was like his father Lord Chatham. It was a case of like father like son. He inherited an austerity of manner, a strict morality, a high rectitude, together with devastating oratorical ability. Chatham wanted his country militarily great. Pitt the younger wanted it economically great.

It is paradoxical to say the eighteenth century really started in 1688 when the Stewart

theory of divine right of kings was destroyed and the principles of the English constitution were reasserted so as to give Parliament the power to guide the nation's policy. This started the desire for liberty all over the world and was followed by the Russians, in 1762, the Colonies in 1776, France in 1789, by Sweden in 1809, Holland in 1813, and Poland in 1830. When deep sea navigators ascertained their latitude and found their way to distant lands, the minds of men were broadened and by the act of Henry VIII the authority of the pope was destroyed and by the enthronement of William of Orange the battle between the king and Parliament ceased.

The English Church of 1688 sank into spiritual slumber. The Whigs kept all zeal for a religious movement in the Anglican Church suppressed. They lived in their stately homes, enjoyed the green restfulness of their parks, overate, debauched themselves with too much wine, gambled, hunted, rode about in the splendor of their coaches, developed the gout and fiery tempers, made pompous speeches in Parliament, looked upon the poor as lower forms of creation and occupied the high back pews in a white-washed dry rotting church that was open once a week.

There grew up a moneyed aristocracy and literature and art were under the heel of an unimaginative and arbitrary, artificiality and esthetic tendencies became sickly sentimental. Poetry was practically lifeless. Medicine was in a state of unscientific torpor. Practitioners still believed the sun and the moon influenced human bodies and childish superstitions along with old wives' tales were respected

\*William Pitt by E. B. Chatterton.



with ridiculous reverence. Hygiene was given no countenance. It was said that four million pounds of tea were consumed in the kingdom and three million two hundred thousand pounds were smuggled into the country. Of the six million inhabitants of England twenty thousand were earning a living by smuggling. In neither rich nor poor there was no such thing as loftiness of ideals and little consciousness of what makes life noble and tolerable. The London-Bristol mail was robbed every week and human life was regarded as cheap.

Parliament was noted for its oratory, its carefully chosen sentences. The father of Pitt was an orator and day after day taught him how to influence others by the flow of words. Even though the Pitt family was lofty of attitude the people knew they could not be bought. It was not in them to be petty or to win cheap popularity. The elder Pitt by his eloquence, his pride, his ardor, his dominating presence, his constructive energy brought about a National Renaissance. When Wolfe achieved the heights of Abraham; when Hawke came swooping from the bay of Biscay chasing the French fleet among the treacherous rocks and pinnacles of Quiberon Bay caring nothing for the formality of stereotyped tactics, but aiming solely on defeating the enemy as to prevent the invasion of England; or when Spain was glad to sign the Peace of Paris in 1763, it was Pitt the elder who had inspired the change in outlook.

His influence lasted even for years after his death. It was the mind of Pitt in Rodney that caused the latter to take a gigantic risk at the Battle of the Saints and which restored Britain as mistress of the sea. During the seven years' war Pitt the elder said to the Duke of Devonshire, "My Lord, I am sure that I can save the country and that nobody else can." Such a phrase from the mouth of any other contemporary would have been an empty boast. When uttered by Pitt it was an expression of a courageous resolve and it turned out to be a prophecy. It can be said that Pitt the elder no sooner passed from the arena than Pitt the younger arrived fully trained to carry on the great contest. The latter was physically weak and was unable to go to Eton. As a little fellow he talked of his career in the House of Commons. At thirteen he wrote a play. At fourteen his mind was developed sufficiently for him to go to Cambridge.

His father, an orator of note, selected from his library the books that best illustrated oratory and encouraged the boy to study them closely. Then he who had so long dominated the audience of Parliament would rehearse and instruct his successor. William was to acquire readiness in speech, wonderful facility, that verbal grace which in a few years was to grip the attention not only of the House of Commons but the nation as well. We see him reciting from memory passages from Shakespeare, Milton and other English poets while his father listens and comments. The mantle was to fall on intended shoulders.

Let it be said that in a generation when most young men were supposed to be rakes Pitt, like his father, stands out untouched by vice, yet with a proud consciousness of pure intention which so puzzled an annoyed people that even in later years he bore the nickname of "the immaculate boy." At eighteen he went up to hear his father deliver that historic speech when the feeble crutched figure moved the address to the crown for the stoppage of hostilities in America. William heard his father say, "You may ravage, you cannot conquer. You cannot conquer the Americans."

He was the true son of his father. When Lord Westcote called the American war a holy war, all the Pitt that was even in Chatham was aroused in the person of his son and he said,

For my part I am persuaded and will affirm that it is a most accursed, barbarous, cruel, unnatural, unjust and diabolical war. It was conceived in injustice; it was nurtured and brought forth in folly; its footsteps were marked with blood, slaughter, persecution and devastation; in truth everything which went to constitute moral depravity and human turpitude were to be found in it.

At the age of twenty-three Shelburne who was Prime Minister took the bald initiative of making Pitt not merely Chancellor of the Exchequer but leader of the House of Commons. When he became Prime Minister he faced jealousy. Some recognizing his genius ridiculed the idea of "a kingdom trusted to a schoolboy's care."

Pitt was a great student of Adam Smith's *The Wealth of the Nation*. It was said of Pitt that he was both able to assimilate this new thought and to interpret it politically. He was himself full of new ideas. After he had won his triumph in the general election Macaulay said of him that he was

the greatest subject that England had seen during many generations. He domineered absolutely over the cabinet, and was the favorite at once of the sovereign, and of the Parliament, and of the nation. His father had never been so powerful.

He became the greatest master of the whole art of parliamentary government that has ever existed. It can be said Pitt was not meant for team work. Like Oliver Cromwell, Captain John Smith, Cecil Rhodes or Lord Kitchner he was an individualist.

He voted with the opposition against Hasting's tyrannical rule of India and won for himself again the confidence of the people. When Burke gave vent to his spleen young Pitt arose and reprimanded him. We must forget his youthfulness as his head was older than his body and upon his shoulders he was carrying an increasing burden.

In his letters and memoranda, his drafts and written statements, one finds many deletions and emendations especially when it is a time of stress and strain. Yet his speeches were revised in his head as he gave utterance. One of his closest friends declared of his eloquence,

Its grand characteristics were clear enunciation, uninterrupted fluency, correctness of language, perspicuity of arrangement, cogency of reasoning and dignified action. There was no hesitation, no prolixity, no irrelevant digression.

The greatest movements in the world's story have been concerned with liberty in some shape or form whether it be personal, political or religious. Liberty, being a possession so precious to every human person, perpetually inspires a yearning to express itself more adequately; so that every few generations we get some rich happening as the Renaissance, reformation or the American independence.

It was the gift of the new world to the old. It took a little time for the seeds of liberty to grow up, but they had a harvest in the Irish independence and a riotous crop in the soil of France. In England the ground was not favorable for exceptional cultivation, the yield was to be of a more restrained nature. There grew up not rebellion or revolution so much as reform.

Pitt was more interested in his country than a personal fortune. He frequently found himself very much in debt. The business men of London learned of his financial predicament and offered him a hundred thousand pounds stating he and no one else would know the names of the subscribers. Pitt refused it, declaring it was unthinkable

and went on in his proud poverty. George III in appreciation of kindness offered him the highest order of English Knighthood and in a royal letter remarked this honor was intended "as a public testimony of my approbation." Pitt did not hesitate to refuse, and the king far from being offended asserted that it had been declined "in so handsome a manner that I cannot help expressing my sensibility."

One of the glorious moments of his career was when at midnight, exhausted by fatigue, he arose and spoke against slavery. He said to the House of Commons,

Do you think nothing of the ruin and the miseries you have caused in Africa? Do you think nothing of the families back there with their broken hearts? Of the friendships, attachments that are burst assunder?

He was master of his own soul and could temporarily banish the biggest cares, read a book, engage in trivial conversations and forget major troubles. He always used to say that nothing seriously affected his sleep.

When the cares of state were becoming too burdensome for his reclining health, he sought to solace his troubled soul by translating one of Horace's "Odes" and the following lines show the mood of his mind:

How blessed, how glorious they who bravely fall,  
Their lives devoted, at their country's call.

One day in the House of Commons Tierney, Pitt's enemy, demanded the prime minister in one sentence without any "ifs" and "buts" to define the real aim and object of the war. It was on just such occasion as this that Pitt was always capable of employing his icy manner with the finest results. He froze Tierney in the fewest words. He said, "I know not whether I can do it in one sentence, but in one word I can tell him it is security."

In the midst of startling moments we see Pitt seated at his desk in Downing Street writing a twelve page letter to his majesty the king. The king would not agree with him. So Pitt felt that if his majesty desired over a petty subject to override his premier who in his service had sacrificed his health and caused his hair to become prematurely gray then he, Pitt the younger, would resign.

He was tired. His own body demanded peace and quiet. Now at forty-two, after seventeen years of incessant political toil of which the last eight had been unprecedented in the history of politics, he was internally



an old man whose strength had been almost consumed. He was a gentleman and sportsman. Instead of leaving Addington his successor in the lurch made up the budget and presented it to the House of Commons.

He later accepted the office of Prime Minister and in the midst of his activities died. It was in his forty-sixth year. His last words were, "Oh my country. How can I leave my country?" The times were perilous. He wanted to see his country triumph. It was the sigh of a broken hearted man.

John Stonard said to Lord Lowther, "In Lord Nelson we lost a right hand of the kingdom, but in Mr. Pitt we have lost the acting soul, the presiding reason of the state."

His greatness kept pace with England's expansion; his courage increased as her dangers threatened. He had a loftiness of spirit, a reverence for the past, an open mindedness for considering new impressions and these were the qualities demanded by the transitional England of his day.

Pitt was a delicate flower forced to prematurely bloom and died before its time, but there was more beauty in it than the obvious.

*Philadelphia*

## Senator Brookhart on Prohibition

THE Association Against Prohibition was set up by a small number of big financial men who are heavy income tax payers into the treasury of the United States, because they are heavy profiteers upon the labor and earnings of the people of the United States.

The women's Prohibition Reform Association is not for reform at all. It is against reform. Its whole purpose is to supplement the tax-dodgers of the Association Against Prohibition in its efforts to tax the laboring people of the country who drink beer, instead of the big incomes of the profits of the monopoly.

The Crusaders adopt a religious name for an irregular purpose. Under this mask they not only supplement the arguments of the tax-dodgers, but drive deep into economics and insist that the return of intoxicating liquor would restore prosperity. The catastrophe of the economic disaster has been brought upon the country by this financial

crowd of extortionate profiteers through the power of monopoly. They built bubbles of inflation, watered stocks and inflated bonds, induced the public to invest their savings in these mythical values, and now since the bubble has been burst they would have the public enter the fight over prohibition and forget their own criminal excesses.

Perhaps the most contemptible exploit of this financial campaign is the publication of a fake newspaper in Philadelphia under the title *Herald of Good Times*. In a big, full-page headline this paper declares, "Hoover Demands Prohibition Repeal," and in another headline it says, "Fess Resigns on Eve of Hoover Message." In smaller type, purposely less noticeable, it says, "All imaginary—more's the Pity." This is perhaps the most insolent and traitorous document yet published.

Before the 18th Amendment can be changed or modified in any way the proposition must be submitted by a two-thirds vote of both houses of Congress. After such amendment or change should be submitted, it must then be ratified by three-fourths of the States, or thirty-six in number, before it would become effective. There are two methods of ratification, one by a vote of the legislatures of the various States and the other by a convention of delegates for that purpose, and Congress has the power under the Constitution to submit either method of ratification.

The wet crowd, having been beaten in forty-six of the forty-eight legislatures upon the ratification of the 18th Amendment itself now demand a resubmission. However the wet crowd camouflage and cover up the idea of a referendum with a demand for the convention method of ratification. *Such a submission would open up the greatest orgy of corruption in the history of our country, and it is the financial crowd that has both the desire and power of corruption.*

The fight is over now, so far as the Constitution and the law is concerned. There is no vital question left except that of enforcement, and enforcement is improving. If the temperance forces of the country will now point their guns at this financial crowd, hiding behind newspapers and other organizations, the agitation itself will soon be over and the 18th Amendment will be enforced in all the States of the Union as reasonably in proportion as other laws.

## The Possession of God

JOHN H. JOWETT, D.D.

I John 4:7

IT is the appointed order of the soul's progress that we move through prayer into the ministry of love, and then there breaks upon the soul the unfolding glory of the Lord.

Love is our spiritual organ. It is the eye with which we see spiritual things. It is the ear with which we hear spiritual things. Love is the medium through which all our spiritual discoveries are to be made. Without love we can no more truly apprehend and appreciate the secret things of God than we could peer into the beauties of nature if we had no eyes, or into the riches of bird-song if we had no ears.

And so it happens that multitudes of people set out to know God without the necessary instrument. They take other instruments, but the really essential one is left behind. Perhaps they take a disciplined intellect, or they take gathered stores of learning. They may take literary and artistic sensibilities. They may even take a passion for knowledge, but they do not take a pure and

fervent love-spirit which has become their own through the ministry of prayer. Therefore they have not got the right medium for the sort of knowledge they are seeking. Love which is prepared by prayer is the only medium through which we can peer into the heart of God.

This kind of love not only gives us knowledge of the Lord, it gives us possession. For in this realm knowledge is possession, for knowledge is life.

But what kind of love is this? Is it a sort of pleasant emotion that tolerates everything?—Is it a goody-goody nature? Is it gushing sentimentalism? That kind of love takes us nowhere. The really magical love is the love which is ours through prayer. In profound prayer God's holy love steals into our lives like streams from the hills.

Yes, God loves love into us. And the love we receive is clean and strong. It makes no covenant with evil. It does not mingle with iniquity in a sort of soft agreeableness. It is holy because God's love is holy, and in its pure chivalry we have heart communion with God. We have the fellowship of the Holy Spirit.

*London*

## For Your Scrap Book

REVEREND A. WALLACE COPPER, B.A.

### Henerick Ibsen

#### CHAPTER 3

WHEN he was writing his great drama "Brand" amidst poverty that reminded him of home he wrote, "In the midst of my distress and torment I am indescribably happy. I feel the crusader's joy within me and do not know anything I do not have courage enough to face."

The requirement that a man be true to himself, true to the best that is in him is the ethical principle upon which forms a basis for his writing from the very first. We meet it in "Cataline" where the hero is brought to his downfall by having sinned against his own ideals. We meet it again in "St. John's Night" and in "The Vikings." It is this principle that underlies the sharp inner torment in "Love's Comedy" and that appears as a great power in "The Pretenders." Now it is

the mighty call in "Brand." It was later he wrote, "Brand is myself in my best moments."

Ibsen went from Norway to Rome. He felt he could do his work better and be more honest with himself. It was in Rome, let us not forget, he wrote "Brand" and "Peer Gynt." However, he never ceased to be a Norwegian and neither did his characters. Brand was born in Rome but had the characteristics of a Norwegian. Critics of other days have seen that the vital principle in Ibsen was his burning ethical indignation, his hatred of all deceit and hypocrisy.

It was but natural Ibsen knew his worth. He often said he did not write for the immediate future, but for all eternity. When one of his friends answered him by remarking that in a thousand years even the greatest men would probably be forgotten, Ibsen was quite beside himself. "Get away



from me with your metaphysics," he cried. "If you rob me of eternity you rob me of everything."

Peer Gynt was a combination of many things and many persons. Everything could, indeed, be combined into one personality because its life proceeded from genuine Norwegian imagination, from Norwegian folk lore. Most of the drama was written in the summer. The heat, which left other people wilted and exhausted so they could hardly force themselves to do anything, had precisely the opposite effect on him, filling him with enthusiasm and power. He was like the serpent which becomes more active as the heat grows more intense, and which can then spit out its venom with the greatest force. When the heat was most intense he said, "Now I shall work. I feel like a rearing stallion that is just about to leap."

Peer Gynt bears evident marks of the gay and wanton spirit in which it was written. Never in any other work did Ibsen adhere so little to a rigid and definite plan. Indeed it was a part of his plan to give the imagination full play. He felt a desire to move freely within an easy and flexible form and he "slapped in" both this and that "as caprices"—to use his own words. Peer Gynt was Norwegian by birth but Cosmopolitan in spirit.

It was one of the ironies of life that when he visited Stockholm for ten days he was introduced into all the best circles in the Swedish capital—among artists and literary people, bourgeoisie and nobility, and at the king's court. It was the first time the fashionable world opened its doors to Ibsen. He who at one time had been so low in the social scale felt it as a restitution that the upper class now received and honored him. Through all his life he had longed for everything that was fair and fine and it was balm to his soul to be permitted to partake of it.

The lowly lad born in Skein was to rise socially to great heights. In the summer of 1870 King Carol XV made him a Knight of the Order of Wasa and later a Knight of Daneberg. After entering the knighthood he said, "now my countrymen will find my collection of poems twice as good as they otherwise would!"

War has a way of disturbing the mental peace of the world. Ibsen wanted to write a drama but Germany and France were at war. He said in a characteristic way "in these disturbed times I cannot concentrate my thoughts on anything of great depth." He

said later, "This damned war has a disturbing effect upon me." Living in Dresden he felt as much besieged as Frenchman in Paris. He saw with terror how Prussian mass control and "state machinery" were transforming men into mere numbers and bringing the world under its tyranny. He began to be apprehensive lest present day culture should share the fate of the Egyptian civilization. Did he stand on the ruins of a broken dream? He believed it impossible for the policies of Bismark and Moltke to give impetus to song and art and intellectual progress and social advance. So he wrote:

For beauty our own times are yearning  
But 'tis not known to Bismark's learning.

The sixties was a period of mighty intellectual conflicts in all the great European countries. Ibsen read Georg Brandes' "Main Currents." It agitated his mind. He could not think of anything else day or night. He said "It is one of those books which open a great chasm between yesterday and today." It was the beginning of a war to knife between two epochs. Hegel's philosophy was being attacked. Schopenhauer with his doctrine of blind will in human destiny prevailed. Haeckel and Carl Vogt launched more and more violent attacks upon the old dogmas about the world of ideas. Marx made materialism the foundation of the entire workmen's movement. Lotze built up a new idealistic philosophy. Fechner began to lead all psychical research into new channels, making it a natural science.

Hegel had thought he had succeeded in harmonizing philosophy and Christianity. Now the harmony was suddenly broken and things looked gloomy for Christianity. English natural science turned its back on Christianity and Huxley proclaimed agnosticism. In France and Germany historical criticism with Renan and Strauss undermined the belief of many people in Biblical writings. Everything seemed to combine to overthrow the religion which for more than fifteen hundred years had prevailed in Europe. How was it possible that Ibsen, the author of "Brand," should fail to be deeply stirred by all this strife. It was like a conflict taken out of his own soul.

After Ibsen had written "Emperor and Galilean," he felt somehow he had passed the steepest part of the hill of success. Now he had gained control of his own talent, and was no longer so lonely. In 1873 Arne Garborg said, "He is read with interest, nay, almost

with avidity." He reminds us, however, that Ibsen with all his wealth of thoughts had nothing to give. He was himself only a seeker. He did not give people works of beauty in which they could rejoice. He was a problem writer. He was a doubter. Garborg did not see that in these arguments used against Ibsen, his true greatness appears. Ibsen did not make people happy. He shook them up. He brought unrest to the conscience and storm to the world. He forced people to self-examination and truth. Ibsen made all the greatest life questions into personal questions for each individual man; he introduced them into our minds by creating living people who fought their battle before our eyes and who seemed to make themselves a part of us. Thereby Henerick Ibsen became a living force in his age and who can desire more for himself than to be such a living force?

Ibsen carried the hope in his heart that he was to be the great awakener of the age. A half a century before Henerick Wegelant cried out, "Why does humanity move so slowly forward?" Ibsen now asked, "Why is humanity so strangely depressed?" He saw enough of progress about him. Europe's steamboat was moving at full speed. He saw the inner life did not correspond to the outward progress and he shouted his terrible warning cry, "I think we are sailing with a corpse in the cargo!" The old ethical indignation broke out anew. It consummated in "Pillars of Society," a drama of rebuke to the false morality of his day. In "The Doll's House" he exposed the ridiculous subjection of women, a dual morality which could not be intellectually defended. In "Ghosts" he proved that the enemy of every individual was the past. It is against the past we must wage war. The past is the prison into which man is confined. Will he ever attain his freedom?

Ibsen could be compared with Flaubert. He was a romanticist who became a realist; a man who thought romantically, but wrote realistically. The thing which filled his mind was the individual man and he measured the worth of a community according as it helped or hindered a man in being himself. It was neither true nor fair when some critic placed him in the category of Emile Zola. For ten years Zola had published volume after volume of his great novel series about the Rougon-Macquart family, and had drawn in crude colors all the revolting vice and

immorality which throve among the citizens. Last of all and not least Zola in "Nana" gave a revolting picture of sheer sexual lust. When a Swedish artist spoke to him in praise of Zola, Ibsen cut him short by saying "Zola is a democrat, but I am an aristocrat. He goes down into the sewer to take a bath; I, in order to cleanse it."

In "The Enemy of the People" he infused his own life blood. He said "the strongest man in the world is he who stands most alone." So he created the obstinate Dr. Stockman. There was something cool, something firmly restrained about the bold aggressiveness of Ibsen. He had fathomed deeply the inner life. There was no rushing storm about his characters. In the "Enemy of the People" Ibsen gave free rein to his love of mockery and created a comedy which truly gushed with life.

There is one thing in "Rosmersholm" which distinguishes this drama in a peculiar way from the older works of Ibsen. It is the important place given to nature's influence on the human soul. Eline in "Lady Inger" walked alone by the fjord and dreamed that she was in happier climes. Hiordis in "The Vikings" lived through the northern winters as through long nights and through every night as long as a winter. Gregers Werle had walked by himself in the great Hoidal forests and mused and pondered until his conscience grew sick. Brand was perhaps the one who in his innermost self resembled most closely the nature in which he was born; but he lived at war with the paltriness which the same harsh nature had engendered in the people. In the case of Rebecca West nature became a spiritual force. There was something mysterious, something aside from ordinary human qualities in her temperament, and she laid a spell as of witchcraft upon those who met her. She loved the sea and the sea lived in Rebecca.

A change had come over Ibsen. During the summer spent in Molde he had stood hour after hour gazing down into the sea. As much as he liked the sunshine and warmth he nursed some hope of seeing the ocean in a storm. He wrote to a friend in Munich, "Should the bad weather follow us up here the sea will only be the grander." The summer proved to be an especially fine one, but at any rate it was the free open sea that spread out before his eyes and effected him deeply. At a celebration soon after in the home of Hegel the publisher he said in a



speech that this summer he had discovered the sea. He said that the smooth pleasant Danish sea, which one could come close to without feeling that mountains cut off the approach, had given his soul rest and peace and that he had carried away memories of the sea which would hold significance for his life and writing.

A year later he wrote "The Lady from the Sea." The sea became at once a spiritual power and a symbol. It became the line of the unknown and perhaps of the primeval in human beings themselves. The dream of the sea thus came to rise from the depth of Ibsen's soul. Ibsen had remembered his youthful love affair with Rikke Holst; of how they slipped their rings on a keyholder and threw them into the fjord so that no matter how far from each other they were separated on the earth they were bound together at the bottom of the sea.

To Ibsen's mind the great problem of life was how man's soul could stand erect and preserve its freedom. In working to find the bottom of this problem he succeeded in penetrating more deeply into the movements of the soul than any earlier dramatist had been able to do; the only one who could be placed

alongside of him is the Russian novelist, Dostojewski. Especially in Rebecca West and Hedda Gabler, Ibsen created women whom all the greatest actresses in the world competed in giving life to. Ibsen now stood at the top in the great literature of the world.

The world did not understand the works of Ibsen were born of spiritual need; that they primarily bore witness of the drama in his own soul. They sought for the meaning, the purpose of each individual work while he penetrated more and more deeply into the hidden powers of the soul. Many people were irritated by the unsolved riddles which he offered the world and some were of the opinion he deliberately strove to be enigmatic. Even in the early nineties it became customary to call Ibsen the great sphinx of the north. He did not deign to give the public any explanation. His sense of the ludicrous never died out. Deep in his soul dwelt a teasing devil which perhaps delighted in uplifting the people. On one occasion he said, "I was born to be an artist, and do what I may, I shall never be anything else." He was a real artist, a genius, one of God's rare gifts to the world.

*Philadelphia*

## Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

### Topic for October 9

#### Who is the Devil?

Scripture—Isaiah 14:12-17.

IN that great classic, Goethe's "Faust," we have the story of a man who sold his soul to the Devil, for some years of life in the abundance of pleasure. There ensued a great period of indulgence in all of the pleasures that the world could offer under the leadership of Mephistopheles. Faust knew love, lust, wealth, personal beauty, fame, and everything that the world could offer, but knew not real happiness. In his long search for pleasure with the Devil he found that real happiness eluded him. But what Goethe and Marlow and Cervantes pictured as a possibility the Bible deals with in its true form. The Devil is a real person.

#### Satan, Or a Personal Devil

The idea of Satan as a personality is often treated with scorn in our days. The world disbelieves such an idea, but such ignorance does not waive the presence of a personal Devil. Clearly the Scripture tells us of the Devil. There are many titles given to him. He is called by many names.

The Bible describes him as having power and dominion, messengers and followers. He tempts and resists, he is held accountable and charged with guilt, he is to be judged and to receive final punishment.

Paul thought of the Devil as an individual whose wiles could be withstood by putting on the whole armor of God. Satan is not a mere influence, or he could not have followers. It takes a personality to lead others. An influence could not oppose God. Michael was withstood for twenty-one days when he was being sent to answer the prayer of Daniel by the Lord. Michael and the Devil contended over the body of Moses, and Michael was unable to slander him. He had to say, "The Lord rebuke thee, Satan." Satan was an archangel before his fall. Jesus said that the Devil was the father of all liars. If the Devil were not a person, the Cross would have done away with all evil.

#### His Titles and Origin

The word "Devil" implies infamy, deceit, craft, and cruelty. The word "Satan" implies opposition to God. The Trinity has a false trinity set over against it. Satan is against God, anti-Christ against Christ, the false prophet against the Holy

Spirit. In the parable of the tares it was Satan who sowed the evil seed. He is called the Prince of this world, that is, that his dwelling place is somewhere in the air. Jesus said that He saw Satan cast to earth. Satan is now the ruling power of the evil forces in this world, but he is not an omnipotent power. This is an explanatory concept as to why the Christian incurs the hatred of the world.

One wonders where Satan came from if he is in the world, and the Bible gives us several hints about this. Rev. 12:9; 1 Tim. 3:6; Isa. 14:12-14,15.

### Three Works of Satan

Satan, in his work, is known by three names: accuser, adversary, and the angler for men. The word "accuser" means slanderer. He is specifically called the accuser of the brethren. His accusation or his slander falls into two classes; one is the slanderer of God to men, and the other is of men to God. Gen. 3:4; Rev. 12:10.

As an adversary he is continually opposing all Christian work and virtue. 1 Peter 5:8; Luke 22:31. These temptations presented by Satan are sometimes terrible. Satan knows all of the emotions and the desires of the human personality, and the temptations by which he ensnared our first parents were also repeated to Jesus, in the wilderness, but without avail. He tempts positively in making one desire to do wrong, and negatively in taking away the good Word which has been planted in one's life.

A brief list of the great temptations of Satan for further study are: he beguiled our first parents and thus brought sin and death upon them and their posterity; he resisted Joshua, the high priest, that he might prevent him from receiving the robes of righteousness, but to no avail; he tempted Jesus at the beginning of His ministry in the wilderness, and with suggestions throughout His ministry from His disciples to abandon the Cross, and at the close of His life in Gethsemane; he entered into Judas to induce him to betray his Master; he instigated Ananias and Sapphira to lie to the Holy Ghost; and he hindered Paul and Barnabas on their way to the Thessalonians. He is the spirit that deceived the whole world.

The domain of Satan is the world, where he is the prince of the forces of the world, and shall be until the Second Coming of Christ. But though he is the ruler of this world he does not possess absolute power. That power has been broken by Christ at Calvary. Nevertheless, he has under his control both the demons and the wicked. There is yet another way in which Satan has control over people, and that is when he allows Christian people to do his work. Peter suggested to Christ that he abandon the Cross, and Jesus replied to him, "Get thee behind me, Satan." It was a motive and a temptation of the Devil.

## Topic for October 16

### Whence Cometh Evil?

Scripture—Genesis 3:1-15.

Text—Genesis 3:14,15.

**E**VIL actually exists. At least everyone admits that there is something we call evil. This evil is taken in two senses; the physical and the moral evil. The first is whatsoever destroys or in any

way disturbs the perfection of natural being, such as blindness, diseases and death. Moral evil is the ruption of action between moral law and moral action. In the meaning of sin it is to miss one's destiny, that is, to fall short.

### 1. Sin or the Problem of Evil

To hold that sin was necessary in the development of man is quite contrary to the Bible. Man would have developed without sin. The obstacles placed for him in sin were unnecessary obstacles. Sin is a negative and a positive concept. It is a loss of something which man originally possessed, and it is a missing of man's full destiny.

The Bible begins with talking about a serpent and gradually reveals the nature of Satan who used the serpent as an instrument. Evil in this world is attributed to the instigation of Satan who is a subordinate being to God.

### Theories About Sin

There are several theories as to how this sin of Adam became our sin. One is that all of our souls were in Adam, and when Adam sinned we sinned. Another theory is that the universal law of nature is that like begets like. Another theory denies that there is any connection between Adam and his posterity at all, but simply says that each soul is created pure and innocent, and chooses for itself its own destiny by its voluntary choice of good and evil.

All three of these theories break down when they are connected with the atonement. The Scriptural theory of sin is that Adam was our representative, as a congressman would represent a nation, and that we were all tried in our representative under ideal conditions, and when he fell the responsibility of his fall was imputed unto us. To accept Adam as our representative also gives us the privilege of accepting Jesus Christ as our federal representative so that where we all have the sin and responsibility of Adam imputed unto us we also have the righteous life and perfect obedience of the second Adam, Jesus, Christ, imputed unto us. Rom. 5:17.

### The Effects of Sin

The effects of sin today are the same as those upon our first parents. They were guilty and they desired to hide; they lose their right to eternal life and they began to die both spiritually and physically. Why God allowed original sin is difficult to know if we do not believe that He permitted it for the greater good and glory of Himself and of man.

### 2. The Saviour or the Power of God

Satan and sin are subservient to God and ultimate triumph is promised both to the truth and to the individual. The life of Jesus was a triumph over sin. He successfully resisted temptations in all forms and fulfilled what Adam failed to fulfill. In his death he overcame Satan and judged both him and sin. John 14:30; 12:31.

Satan is a defeated foe for all those who put their trust in Christ, and sin and evil are no longer a problem for them, because sin has been taken away and victory over sin exists in the life. Gen. 3:15; James 4:7.



## Topic for October 23

### The History of Religion

Scripture—Romans 1:18-31.

AT the close of the 19th century through the study of some great scholars, a great mass of data was placed at the disposal of the student of religions. Immediately there sprang into existence a new branch of theological and ecclesiastical science, that called "Comparative Religion." The purpose of it was to study the different religions of the world for the purpose of comparison and contrast. It was found that there were certain great religions that had dominated a great section of the thought of the world at different periods. The hope of the students of comparative religion was to determine what elements in Christianity were borrowed from these religions, and what the degree of absoluteness there was to which Christianity could claim. Reitzenstein, the great German scholar, was one of the first to amass great learning upon this subject. Then there came the work of Max Muller on the religious books of India and the East, and Grimm's work on the religions of northern Europe through their folklore, and a host of others who followed them.

The necessity of the amassing of this material and the working it out into a great system arose from the acceptance of the evolutionary hypothesis which propagated the theory of development of man's religion rather than the degradation of it. This theory was popularized by Monsieur le Compe, by Bousset, and a number of others at the beginning of the twentieth century and is now the dominant theory in most of the schools of religious education.

There have been many definitions advanced for the meaning of "religious," most of which refer back to the Latin, but about which there is disagreement among students of religion. However, when we understand religion in the broad sense, that is a God consciousness, we have a definition that is accepted by all, for under this head religion is a universal fact among all races and tribes of men. There have been some who have attempted to show that there are a few tribes that exist without religion, but this has met with little success, and with still less acceptance. Man is inherently religious though he does not seek God.

The accepted date of actual history, that is not the result of a guess, is about four thousand B.C. There seems to be an agreement that Mesopotamia was the cradle of the race from which went forth these important peoples who became the dominant races of the world. The question now arises as to how we should regard these religions. Our next study will deal with that.

## Topic for October 30

### Is Christianity Final?

Scripture—Romans 1:18-31.

AFTER the introduction of the theory of evolution it became necessary to develop a new theory concerning the religions of mankind. This was done by Reitzenstein, Bousset, and M. Compe. It was that the primitive religion of man was fetishism, and gradually he evolved the higher

belief in a spirit back of the fetish and then deified the elements most necessary to his preservation, and then as the consciousness of sin arose established a system of sacrifices and developed a theology of sacrifice. He found that he was breaking the customs and the laws commonly accepted, and that he needed some reconciliation. This theory considers the moral life as the highest development of the religious instinct in man. It considers that man is essentially religious and that he has developed his own theories about God. Religion is not a revealed matter; it is a natural development of man's mind. For such a person Christianity is nothing more than the highest embodiment of truth in the evolution of religion to date, and those parts of Christianity that embody certain things in common with the primitive world are to be discarded as outlived. Along with this they consider the atonement and the morality involved in substitutionary sacrifice and injustice as out-of-date. To illustrate this teaching we might draw the analogy of the river that has many sources and that finally comes off in one great stream.

As against this is, set over the teaching of Christianity and of the Bible. This is that religion had its fountain-head in the Garden from whence man was exiled. Through the fall he became dead in trespasses and in sin, but he retained the memory of the glorious experience in the Garden and his fellowship and communion with God. Immediately there arose the teaching of sacrifices of atonement for sin as evidenced by the covering from the skin of animals provided for Adam and Eve, and the acceptance of Abel's sacrifice rather than Cain's. From Adam on there developed two lines of the human race; those who wilfully rejected God and followed the way of sin and built up a great civilization; and those who followed the way of Seth in walking with God and obeying His commandments. However, this knowledge of God received by Adam had to be enlarged upon by additional revelation to Enoch and Lamach and to Noah. In spite of this the tendency to sin led man to such great wickedness that it resulted in the flood.

After the flood the human race was divided into three great sections, those of Shem, Ham, and Japheth. From these three the human race received a new beginning. According to the most accepted ethnological teaching, Shem's descendants were the Semitic races, Japheth's were the Aryan races including the progenitures of India and of all Europe, and these descendants of Ham are the Ethiopian peoples. Now the book of Hebrews says that from the primitive faith the ancients received a good report. To this ancient faith all forms of present religion owe their origin. As to why they are so widely divergent God tells us in the first chapter of Romans that "even as they did not like to retain God in their knowledge God gave them over to a reprobate mind." They lost the faith in which they had been instructed by Noah and his sons. Some held to the truth and portions of the truth longer than others. Abraham received a certain line of teaching through tradition that made him susceptible to the call of God. And from him through chosen vessels God has revealed himself afresh in a supernatural way that the world might have the knowledge of the truth.

When Abraham tarried in Egypt, Pharaoh received revelations from the true God and obeyed Him. Likewise Melchisedec, the prince of Salem, was a prophet of the true God in Abraham's day. Abimelech, the Philistine, also had religious fellowship with Abraham on the basis of his religion of the true God. Egypt, in the day of Abraham, still had a remnant of the true religion. The iniquity of Palestine was not yet full, that is, there were still four hundred years before it should have run its full course, and the Philistines soon after the time of Abimelech allowed all knowledge of the true God to fade away. That the true God was known and served in the land of Mesopotamia in the time of Abraham is quite clear from the reception that Isaac's prime minister received in the household of Bethuel. Likewise, also, Cyrus worshipped and believed in the true God, so that he obeyed the command of God given through Nehemiah to permit the rebuilding of the temple in Jerusalem.

Here is the point where other religions break down. There is no possible knowledge of salvation. The Brahman and the Buddhist look to transmigration. The Confucian has nothing to say about immortality. The Zoroastrian preaches a salvation by works which never brings a knowledge of salvation. The Egyptian finds that his soul hovers around an embalmed body. The Greek hoped through philosophy that there might be something more, but he did not know. The Roman had visions of Tartarus, and Islam thinks of the garden of delight, or the indulgence in sensuous pleasures. But for the Christian redemption means a changed life of virtue, piety, and power here, and of the glorifying and enjoying of God hereafter. Sadness is overcome in joy, pessimism in brightness, suffering in expectation, and labor in a crown of glory.

With this message of sins forgiven and a loving and merciful God who is interested in His creation, the Christian has the moral obligation of enlightening the world. And what a responsibility for missionary endeavor does this place upon the Christian. No wonder Jesus who claimed to be equal with God and to be the revelation of God said, "Go ye into all parts of the world" (Matt. 28:19).

## Topic for November 6

### Does Evolution Account for Facts?

Scripture—Genesis 1:24-31.

Text—Genesis 1:26-31.

#### Evolutionists

**S**AIID Professor Conklin of Princeton University, in his book *The Direction of Human Evolution*:

In general the opponents of evolution have neither the technical ability nor even the desire to weigh critically the evidences of the truth of evolution. Properly to appreciate these evidences requires some first-hand knowledge of morphology, physiology, embryology, ecology, paleontology, and genetics.

It is constantly the claim of the evolutionists that those who refuse to accept their theory do not possess sufficient technical knowledge to speak with authority. On this subject a keen observation has been made by Floyd Hamilton in his book called, *The Basis of Evolutionary Faith*. He says that in order to become a recognized scientist in the field of biology or geology, one must have made a definite contribution to some specific field

of learning. In order to do this it is necessary for him to be trained under evolutionary professors, and to study in connection with some foundation in a great university laboratory. The result is that such an individual usually has a bias toward evolution due to his training, or else is so absorbed in his own particular field which takes a life-time to cover that he cannot reevaluate the whole hypothesis. The conclusion is that even the recognized scientist in one field must speak as a layman when dealing with other fields (Page 14). Thus it becomes impossible for Professor Conklin or any other scientist to become the master of all of these fields. Any student who has a logical mind is just as capable of drawing conclusions from the works created by other scientists as a recognized scientist in any one field has when speaking of another field; both are laymen. People who criticize clergymen for speaking on evolution should remember that a prominent German scientist said that it was time for theologians to cease bowing to unproved theories. Theology has no controversy with science. One must agree with the statement of Emil Brunner that "it is not science, but the modern doctrine of imminence that is un-Christian." It is with this that we take issue. It is with the scientist who leaves method and deals with origins that we differ.

#### Mutually Exclusive Theories

There are two mutually exclusive theories dealing with the nature of man; one is evolution, and the other is creation, and it is a case of the acceptance of one or the other. Even the evolutionist himself admits this. Professor Conklin says:

For a time there was a tendency to admit the truth of evolution so far as a man's body was concerned, but to deny it with respect to his mind and society. But this position was satisfactory to no one; neither the evolutionist nor the special creationist could be satisfied with such a divided origin for man, and more recent work on the psychology and society of different races of men and animals below man has shown the same sort of evidence for the evolution of the human intellect and society as for the evolution of the body.

The creationist on the contrary believes that man is the result of creation and not of evolution, both as to his body and his mind or spirit. The half-way tradition of theistic evolution accepted by many ministers who desire to be accounted abreast of the times and who are willing to accommodate their theology to false science, is a muck and a hybrid, which deserves no sympathy from a thinker.

#### The Evolution Theory

The theory of evolution in simplicity is this: Man is the result of forces of progress inherent in matter which have evolved from the amoeba or first cell into the highest type of civilized man today. There are very few scientists who agree on the details of this evolutionary process. There are at least four steps which might be called points of weakness and missing links: the beginning of life itself which must be admitted as coming from God, or as eternally inherent in matter; the beginning of plant life; the beginning of or the transition to the animal life; and the beginning of or the transition to human life. These gaps have never been bridged. The creationist accepts evolution; but evolution can never explain to him, nor to anyone else the problem of origin. Whence came life?



# The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

## Reviews of Recent Books

**Radiant Religion.** By A. Z. Conrad, Ph.D., D.D. Harper and Brothers, Pubs., New York. \$150.

A review of this radiant book has already appeared in this magazine; but we notice it again for two reasons: first, on account of its signal worth and upbuying message; second, because we have received an autograph copy from the author—a token of friendliness which we greatly appreciate. No one can read these chapters on “radiant religion” without having his own life irradiated. This is the kind of religion this gloomy old world needs. There is only one way to get it—by going directly to the joy-giving Christ. Then people will have great joy in believing.

**Inspirational Prose Quotations.** By John W. Horine, D.D. Cokesbury Press. Nashville, Tenn. \$2.50.

The author of this valuable compilation is Professor of Exegesis in the Lutheran Theological Seminary, Columbia, S. C. He is known as a diligent student and a fine scholar. Through the course of his life he has been a constant reader of good literature, and has preserved many choice quotations wherever he has found them. The book certainly shows that he has ranged far and wide, always among good authors, many of them old and classical, many of them modern, and in all cases his selections have been worth while. You might well call his book a compendium of wisdom. Many of his quotations are brief, and therefore make excellent epigrams and adages that can be remembered, and in that way they are good maxims for practical living. The author has also given many more extensive quotations in which important subjects are presented in a large and thoroughgoing way. The book is a good one for everybody. It certainly will be helpful to people of all classes and conditions who need the inspiration of uplifting thoughts put in felicitous phraseology. The public speaker, whether preacher or lecturer or both, will find it a valuable treasury of choice quotations.

**Pilate's Wife and Other Addresses.** By French E. Oliver, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York.

A book by this well-known evangelist is sure to attract attention. The writer of the preface to this book says: “Dr. Oliver has seen many thousands definitely accept Christ as their Saviour under his ministry.” This is not surprising to one who reads the sermons in this book. They are direct, pungent and often heart-searching and conscience-convinced. Dr. Oliver does not spare sin; neither does he spare the sinner, whether of high or low degree. At certain errors of the day he directs his shafts of intense condemnation and sometimes of ridicule. Sometimes we fear that he uses too many drastic expletives, when perhaps a more gentle and persuasive manner would be more effective in winning the sinner from the error of his way. He has no sympathy with the hypothesis of evolution, and, with all his severity, he presents a good many scientific data that disprove the theory. Dr. Oliver is certainly sound on all the fundamental doctrines.

**Individual Work for Individuals.** By Henry Clay Trumbull. American Tract Society, 7 West 45 St., New York, N. Y. \$1.00.

If the reader cries quite easily, he will find himself melted to tears more than once as he peruses these affecting pages. Dr. Trumbull himself furnishes the best testimony to the value of personal evangelism, or, as he calls it, “Individual Work for Individuals.” He had a friend (unnamed in the book) who wrote him an earnest personal letter, begging him to accept Christ as his Saviour. On reading the letter, young Trumbull fell on his knees before God, and soon experienced the pardon of sin and the power of a new life. This was the beginning of his great and useful career as a soul-winner, a Christian editor and a writer of valuable books. What a reward there must be in eternity for the young man who won Mr. Trumbull to Christ! This book is a new edition, for the original edition was issued in 1901. Dr. Charles G. Trumbull, editor *Sunday School*

*Times*, has written a loving introduction to this new edition. The book contains the record of the author's personal experiences in leading individuals to Christ. The narratives are truly touching, and prove that personal work is the most effective way of securing lasting results in the conversion of souls. Words of praise cannot do justice to the value of this book; you must read it for yourself to discover its true worth. It is a timely book in these days when so much thought is being given to personal evangelism.

**Studies in the Beginning and Growth of Messianic Prophecy.** By Edward Mack, Ph.D., D.D., LL.D. Presbyterian Committee of Publication, Richmond, Va. Second printing, 1932.

Both Dr. Mack and the Christian public are to be congratulated that these lectures have reached a second edition. From the preface to the first edition we learn: "The substance of these chapters was first brought into form for a series of talks on prophecy to Sunday school teachers in the First Presbyterian Church of Richmond, Va. Request for such a course of Bible study had been made by the session of that church."

For the class of readers that he had in mind, Dr. Mack has done a capital piece of work. Anyone who wishes a general view of Messianic prophecy written, not only in a singularly lucid and pleasing style, but what is equally, if not more, important, written with Christian insight and with Christian warmth, cannot do better than secure this book. In saying this, I do not mean to imply that I find myself in accord with Dr. Mack in every detail of his discussion, I am speaking of the book as a whole.

It is to be regretted that more sessions do not have the same intelligent insight into the need of the people under their care for instruction in regard to this great subject, that led the session of the First Presbyterian Church in Richmond to secure this series of lectures from Dr. Mack. No doubt, well-written as they are, the lectures would gain something if they were orally delivered. But, if orally delivered, they would necessarily be limited to comparatively few congregations. It is well, therefore, that Dr. Mack has put them in a form that will render them available, not only for Sunday school teachers and women's circles, but for all laymen and laywomen alike, who desire to get a general view of the great subject that he treats. The book deserves, and I trust will have, a wide reading.—*W. M. McPheeters*,

**The Temple Light.** By G. Bayard Young, D.D. The Biola Book Room, 536 South Hope St., Los Angeles, Calif. \$1.00.

A story worth telling, a story told in an interesting way, and a story that bears the impress of art—these are the three requisites of a good piece of fiction. So says Dr. Frederick F. Shannon. The present story carries these insignia. It is a story of the time immediately preceding the advent of Christ, and is located in Aleppo, Damascus and Jerusalem. The leading characters are pious Jews who are earnestly expecting the coming of the Messiah. The young man, Asaph, son of a priest, is an especially attractive person. He is brave and true. After a terrific fight in the arena with a Nubian giant, whom he overcomes but refuses to slay, Asaph disappears in a blaze of glory. Was he translated without seeing death, as were Enoch and Elijah? The author leaves the mystery unsolved. We almost wish that he had permitted his brave and noble hero to meet the Christ and render Him worship. The local and historic setting of the story is true to facts, showing a technical knowledge of the times and circumstances into which the author has introduced his engaging characters.

**Is the World Growing Better or Worse?** By Henry C. Morrison, D.D. Pentecostal Publishing Co., Louisville, Ky. \$1.00.

The author draws a vivid, one might almost say a lurid, picture of world conditions at the present time. His view is that the world is growing worse; also that there are many signs of the approach of the last day and of our Lord's second coming. He believes in the millennial reign of Christ on the earth—a time of joy and peace and righteousness for a thousand years. Further than that he does not carry his eschatology. In portraying the sin and apostasy of our day, he cites many facts and quotes many authors. He has read widely. Some of his most informing chapters deal with the kind of teaching given in our schools, from the grammar grades to the universities. In many of them the theory of evolution is taught, especially the descent of man from animals, and that, the author holds, tends to brutalize the young people. Dr. Morrison is also opposed to the behavioristic psychology, because it denies the existence of the soul, and thus debases man. In another place we give some quotations which show the devastating character of the teaching imparted in some of our universities. Dr. Morrison's book is not a very



encouraging or hopeful one—unless the Lord comes soon to relieve the situation, and establish righteousness on the earth.

**The Virgin Birth of Christ.** Second Edition. By J. Gresham Machen, D.D. Harper & Bros., New York, N. Y. \$2.50.

Great was our delight to receive from the publishers a copy of the new edition of this invaluable book, issued at a reduced price. The price of the first edition was \$5.00, and the book was worth it; but it is good to be able to get it now for half that sum. As our readers know, we gave an extended review of this work when it was first published. All the good things we said about it then we are willing to underwrite now. It is the best and most extensively documented treatise on the subject of the Virgin Birth of Christ that has thus far been issued. The gospel narratives have been fully attested by a most thorough-going and technical investigation of all the original sources. The author's mastery of the Greek language enables him to interpret and evaluate all those sources with critical nicety. The grand result is that the doctrine of the supernatural conception and birth of our Lord has been placed on a factual basis; therefore by means of that birth we have in Christ a true incarnation of the eternal Son of God. Thus it follows that He is the divine-human Redeemer of the world, the One who is "mighty to save;" yes, able to save unto the uttermost all those who come to God through Him. At the reduced price many more people can afford to buy this classical treatise. We hope it will have a very wide circulation.

**A Network of Stars.** By Evelyn M. Watson. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. \$1.50.

Do not mistake this book for a work on astronomy. No; it is a book of poems by a gifted author. The poems are brief—in fact, they are all quatrains. The author understands the art of correct rhyme and meter, and has, besides, that all-important gift which we call the "divine afflatus." We mean by this statement that she has the spirit of poetry. Some so-called poems are mechanically correct as far as the technique of versification is concerned, but they are not poetry in the lyrical sense of the term. We are not saying that all of Miss Watson's lines are real poetry, or that the sense is always clear; but you will find much rhyme, rhythm and beautiful sentiment in this book of four-lined stanzas.

**Anti-Christ and the Future.** By Rev. Oswald J. Smith. Toronto Tabernacle Publishers, 22 Kendall Ave., Toronto, Canada. 25 cents.

An accompanying circular informs us that Mr. Smith has taken two years to write this book, and has spared no pains to make it his greatest book in some important respects. The following are some of the live problems with which the author deals: Will the kingdom of God be literal? By what means will the ancient Roman Empire be revived? Will Great Britain fall before the next world power? How will we be able to recognize the Anti-Christ when he comes? When will he appear? What are his characteristics? How are Bolshevism and Atheism paving the way for him? This book is of special interest to people who are laboring in the great cause of world peace.

**The Bible Confirmed by Science.** By W. Bell Dawson, M.A., D.Sc. Marshall, Morgan and Scott, Ltd., London and Edinburgh. 3s. 6d.

We are very anxious that this valuable book should be widely read. We recommend it to everybody. Scientists ought to read and ponder it. People who are not professional scientists ought to do the same. Why not sit down and order it at once from your favorite book dealer, designating the author, publishers and price, so that there will be no delay in its reaching you? Dr. Dawson is well known to the readers of this magazine, and his name on the title-page of any book is a sufficient guarantee of its worth-while character. In this book he first shows that divine creation is the only adequate way to account for the origin and continued existence of the universe and its diversified data. That is, the Christian theistic world-view is the only adequate and rational one. And this world-view is not arrived at by the *a priori* method, but by a previous examination of all the facts and a legitimate induction from such an examination; that is, our author employs the scientific method. In other chapters he shows that the Bible and true science go together in ridding the world of superstition, idolatry and mythology. The inadequacy and unscientific character of evolution are exposed again and again by a rigid appeal to facts. Salient chapters are devoted to "Miracle and Law," "Miracle and Higher Intelligence," "Primitive Man and Archaeology," "The Beginning and the End." You may depend upon it that in Dr. Dawson's view, based upon both the Bible and science, "the End" is only the glorious beginning in the "new



heavens and the new earth wherein dwelleth righteousness."

**Songs of Life: Verses for Christians.** By Henry W. Frost. Loizeaux Bros., Bible Truth Depot, 19 W. 21 St., New York, \$1.25.

Who says that an evangelical Christian cannot write real poetry? Dr. Frost, so well known for his solid prose writings, has here turned his talents into another channel—that of verse. He not only has the technique of rhyme and rhythm, but also the true spirit of poesy, sometimes called "the divine afflatus." He has in these verses treated a large number of themes, all of which are capable of treatment in metrical form. Here is a sample which we regard as a real poetical tidbit as sweet as honey:

Rain, rain,  
Beating against the pane;  
How endlessly it pours  
Out of doors,  
From the blackened sky;—  
I wonder why.

Flowers, flowers,  
Upspringing after showers,  
Blossoming fresh and fair  
Everywhere;—  
Ah, God has explained  
Why it rained.

Do you want to read two stanzas of another gem of radiant beauty? Here it is:

Tears?—  
Christ said not tears;  
He said, "Weep not!"  
The body dying;  
The still form lying;  
The soul upflying,  
And grief forgot.

Loss?—  
Christ said not loss;  
He spoke of gain  
In light diurnal,  
In worlds all vernal,  
In joy eternal,  
With no more pain.

Sometimes Dr. Frost puts his thoughts in graceful blank verse. One quite lengthy poem of this kind, flashing with beautiful thoughts, bears the title of "The Nazarene."

**Atonement and Law.** By John M. Armour, D.D. The Bible Institute Colportage Ass'n., 843 North Wells St., Chicago, Ill. Paper, 50 cents; cloth, \$1.00.

Here we have a reissue of this valuable and profound treatise. It is a good book for everybody, and will appeal especially to people who want to think beneath the surface on the vital problem of redemption through

the atoning sacrifice of Christ. The author's main thesis is that redemption is in harmony with law as revealed in nature. Atonement through Christ, the God-man, is not "the great Exception," as some theologians hold, but is in perfect accord with the laws of the universe as both a physical and moral economy. In fact, the book sets forth the *rationale* of the substitutional atonement. Our Lord, the God-man, upheld and satisfied the law and government of the universe by taking upon Himself the just punishment of the sinful world. Says our author (p.175): "Christ redeemed us, not by obeying a unique and special commandment, but by coming under a law that is universal." With all Dr. Armour's emphasis on law, he holds that it was God's "utmost love" that moved Him to provide redemption through Christ. The book is highly endorsed by Drs. James M. Gray and Mark A. Matthews. We join them in their hearty commendations.

**In the Quiet Corner.** By S. D. Gordon. Fleming H. Revell Co., 158 Fifth Ave., New York, \$1.00.

If one can forget that Dr. Gordon has sometimes in some of his books departed from "the faith once for all delivered," especially on the doctrine of the atonement, one may derive much benefit from this volume, which is the last issue in his extensive "Quiet Hour" series. In the midst of the hurly-burly of this nerve-racking age, is it possible to find a "quiet corner" where we can talk with God and meditate on holy things without intrusion from the world? According to Dr. Gordon, such a quiet tryst can be found by the true believer. Even in the troubled "present world situation," which the author depicts keenly and graphically, such a quiet place for thought and communion may be found, if the believer will do so.

**Idealism and the New Physics.** By Prof. Edward McCrady, D.D. Gathright-Reed Drug Co., Oxford, Miss. Paper, 75 cents.

Dr. McCrady is Professor of Philosophy in the University of Mississippi. The reviewer has not time just now to read and appraise this volume, which at a glance gives so much evidence of depth of thought. An accompanying note says: "The purpose of this essay is to show, on purely rational grounds, that the results of recent physico-mathematical research, not only lead inevitably to theistic idealism; but to the theistic idealism which, in its turn, as inevitably implies the truth of the central doctrine of



Christianity, viz:—the Incarnation of the Logos of the Universe." Many citations from leading scientists are given.

**A Lantern in Her Hand.** By Bess Streeter Aldrich. Pp. 307. \$2.00.

**A White Bird Flying.** By Bess Streeter Aldrich. Pp. 336. D. Appleton & Co., New York and London. \$2.00.

These two books really form one continuous story. They might almost be called a cross section of Nebraska from the pioneer days until the present. No better picture has ever been produced of the hardships, the courage, the disappointments, and the triumphs of the early days as contrasted with the ease, the pleasures, the prosperity, and the carefree life of society women of today.

The problems of the pioneers are presented with a vividness that makes the tale read like history, and it is impossible to escape the conviction that real people and real lives are behind the narrative. "Abbie Deal" will live as surely as some of Dickens' characters have lived, and her life will convey its lesson to all who think as they read. The author herself must have figured in the depicting of "Laura Deal," for the touches are too intimate for mere fiction.

The story of old "Oscar Lutz" and his passing is both powerful and pathetic, and a more wholesome tale I have never read. There are no lurid adjectives; a natural simplicity prevails all the way through, and the human appeal resembles that of *Uncle Tom's Cabin*. So few books in modern fiction are worthwhile that it is a pleasure to find two like these. There is no effort whatever to teach a moral lesson; but the lesson is there, and inescapable at that. These are safe books for presents to young people, and each is complete in itself. Time spent on such books is never wasted.—*H. W. Magoun.*

## Additional Literary Notes

A couple of interesting articles by Rev. Carl Hanson on "Verbal Inspiration" appeared in recent issues of *Mission Friend*. Mr. Hanson has gathered a considerable number of quotations on the subject from men of learning, and we desire to set some of them before our readers, because they show clearly that there could be no divine inspiration of thought without a corresponding inspiration of words to express the thought with accuracy. Hazy language means hazy thought.

Bishop Brooke F. Westcott put it in this way: "Thoughts are wedded to words as necessarily as soul is to body." Here is what Bishop Esaias Tegner, of Sweden, said: "There can, strictly speaking, be no human concept without words."

The testimony of the philosopher, Leibnitz, is the same: "I can never acknowledge, discover or prove any truth, except by using in my mind words or signs." Max Muller said: "If we want to think, we can do it in one way only, namely, by names." Hegel said: "We think in names." We suppose both of these meant by "names" the same as words, for words are the names of things and ideas.

Our author rightly contends that reason and language must go together; that one could not exist and function without the other. The following are relevant statements:

Though Herder truly says that "without language man could not have come to reason," it should also be emphasized that without reason language could not have come to its own. I subscribe to the statement of Hamann . . . that "language is the foundation of the whole faculty of thinking," provided I may accept it as true that thinking is the foundation of language. I would accept the declaration of Hobbes that "man has reason because he has language," if he had added that man has language because he has reason. The two are interdependent and inseparable. I find that even as early as Abelard (1142) his interdependency was apprehended, for he avers: "Language is generated by the intellect and generates intellect."

Von Humboldt declared: "If we separate intellect and language, such separation does not exist in reality." Here is Max Muller's dictum: "No one truly thinks who does not speak, and no one truly speaks who does not think." A good quotation is from Paul Deussen: "Concept and word have certainly grown one with the other, as the skin grows with the body, and is not drawn over afterward." Said Bishop Wordsworth: "The word is not the dress of thought, but its very incarnation." No less pointed is another quotation from Max Muller:

I cannot understand how people could bring themselves to believe that thought could from time to time walk about as a disembodied spirit. The time will come when this belief in disembodied thought will be looked upon as one of the strangest hallucinations of the nineteenth century.

The reader will readily see the relation of all these quotations to the verbal inspiration of the Holy Scriptures. We believe it is impossible to impart thoughts to others without expressing them in their proper verbiage. If the words are correct, the thought con-



veyed will be correct; if the language is not correct, the thought conveyed will not be correct. Hence real divine inspiration must involve both thought and verbal expression. The whole purpose of textual criticism is, or, at least, should be, to get back to the very language of the Holy Spirit in the original autographs.

You will find many salient statements of facts in Dr. W. Bell Dawson's new book, *The Bible Confirmed by Science*,—see our review of it. For instance, regarding the more or less prevalent evolutionary theory of the origin and development of religion, he has this to say (page 11):

The opening chapter of the Bible states in the clearest way that there is only one God; and the Bible depicts the first man as having direct intercourse with his Maker, so that, according to Scripture, he could not have begun with nature-worship and idolatry. The Apostle Paul, who was a learned scholar, shows his accord with the earlier Scriptures when he states that man originally "knew God," and degenerated from that knowledge into idolatry (see Rom. 1:21-23).

An interesting outline was recently handed to us by a friend relative to the so-called evolution of man from the lower forms of life. He says that a competent scientist furnished him the ratio of the spinal chord to the size of the brain from fish to man. This ratio is as follows:

In fish it is one to two; in serpents one to two and one-half; in fowls one to three; in the lower animals one to three and one-half; in the higher apes one to four; in man one to thirty-three. Note the big jump from the apes to man and the small difference between the apes and the fish, serpents and fowls. The difference between man and the apes is 29. Thus, "in steps of one-half, we would have twice 29, which equals 58 missing links between ape and man," to quote the language of our informant.

The foregoing schedule is very instructive. It shows that there is a gradation in the animal kingdom, just as the Bible teaches, namely, that the lower orders of animals came first; then the higher orders. But it also shows that there is a wide, deep and unbridgeable gulf between man and the highest animals, proving again that the Bible is right when it teaches that God created the animals to be animals, and nothing else, and man to be man and nothing else. He made man to be *genus homo*—a distinct genus of his son. Man is not a "superior animal." He is a rational personality created in the divine

similitude. Let us be scientific by classifying man correctly according to real and fundamental differentiations. Animals have instinct, so that they can perform their predetermined function in the natural realm. Man has mental personality, by which he knows himself to be allied to the Supreme Personality, his Maker and everlasting Saviour.

There is an important observation that must be made in reviewing the foregoing statements; and that is, that many people dispute the doctrine that the simians (the monkey tribe) should be classified as animals of superior intelligence. It seems that some of our domestic animals are more intelligent in some ways than monkeys and apes are; and they certainly are much more useful to man. Of what service, anyway, are the simians to mankind? Very little, if any. Compare them along the line of usefulness with horses, cows, dogs and other domestic animals.

Another copy of *The Solitary Throne*, by Bishop Brenton T. Badley, has been sent to us, and we are glad to notice it again, especially in view of the prevalent adoration of Gandhi. This booklet shows up "some of the religious beliefs of Mahatma Gandhi in the light of Christ's teaching." There are many direct quotations from the Hindu reformer which prove that he is not even a professing Christian. For instance, these:

I cannot set Him (Christ) on a solitary throne, because I believe that God has been incarnate again and again. . . . I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu Scriptures, and therefore in avatars and rebirth. . . . There was a time when I wavered between Hinduism and Christianity. When I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion, and my faith in Hinduism grew deeper and more enlightened.

These are enough quotations to show where Gandhi stands. The booklet making this timely *exposé* is issued by the Methodist Publishing House, Madras, India.

A very helpful booklet for the deepening of the spiritual life, written by Leon Brooks, goes by the suggestive title, *The Reality of Christ in You*. It can be gotten free of charge by addressing Marvin D. Nichols, 925 N. Sierra Bonita, Hollywood, California. Two matters of vital moment are here emphasized—the reality of salvation by divine grace alone and the reality of Christ dwelling in the believer's heart.